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THE CHURCH IN JAPAN

BUDDHISM, FROM WHENCE?
THE MENACE OF THE CAFÉ

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EDITORIAL NOTES

JAPAN AND CHINA.

It is extremely difficult to comment on the present Japan-China situation in view of the conflicting reports, but we think that a great deal of misunderstanding and ill-will may be avoided if the recent incidents in Manchuria be regarded from the first as arising out of a problem, which is just as vexing to the Chinese as to the Japanese, namely that of the irresponsible bands of armed men which exist all over China. They do not recognise the Central Government, nor are they particularly solicitous for the welfare of their own nationals as long as they pay up; but they are loud in their expressions of patriotism when they find themselves up against the Japanese—the one body which seems capable of handling them. The methods of dealing with such men are essentially those of the police rather than the military even though the military have to be used.

A steadfast recognition of this fact by both sides is of vital importance at the present time. Japan has disavowed all territorial ambitions in Manchuria. China is too good a market for her goods for her to desire a quarrel. On the other hand China has nothing to gain by a quarrel also. Consequently the state of affairs is such as to demand patience, and understanding and sympathy from both parties. The growth of peaceful ideals in Japan, which has been one of most striking features of the past decade fills us with hope so far as Japan is concerned; but in promoting such a spirit the Christian Church in both lands has a big part to play. It can do this by accepting the statement of the responsible leaders on both sides that

the affair is to be regarded solely as a local one, and by fostering in every way possible friendly and trustful relations so that outstanding questions may be solved by mutual agreement. There is no war spirit in Japan; let there be no war spirit in the churches of both nations.

THE KINGDOM OF GOD MOVEMENT—IS IT TO BE CONTINUED?

On another page of this issue the Secretary of the National Christian Council refers to the desire expressed at the recent All-Japan Conference of the Kingdom of God Movement that it be continued after the present three years have elapsed. There is much to be said for such a hope, especially from the standpoint of the workers in the provinces where Christianity is much weaker than in the capital. A Christian Mass Meeting or a big United Conference means much more to a lonely country worker than to a city pastor. Further, the spirit of co-operation, which the present campaign has begotten, is in itself a valuable preparation for a closer relationship in future. Is it all to be given up at the end of the year?

It is obvious that such fellowship, if it is born of the Spirit of God, is not affected by time-limits; nor does it depend upon organized campaigns.

For this reason we wonder whether the Movement will not be made the more effective by a period of consolidation, in order that the multitude of lessons learnt may be assimilated, the crowds influenced may be 'established in the faith,' and the principles of the Kingdom may have a chance of sinking in. This does not mean a cessation of evangelistic effort, nor a shelving of ideals, but it does mean a period of quieter methods and perhaps in the long run more effective work. Extensive appeal must be followed by intensive effort, if it is to bear fruit.

THE ANNUAL MEETING OF THE FEDERATION OF CHRISTIAN MISSIONS.

"It was hoped that the Annual Meeting would yield lasting results." This may be described as the guiding purpose of those who planned this year's meeting, though in seeking to measure results it is important to remember that the function of the Annual Meeting, as set forth in the Constitution, is primarily educative and inspirational. It is not impossible that the inspiration of previous gatherings in the long run has done more than many resolutions. Whether the plan

of making the whole audience into the forum rather than dividing it into groups, as was tried in 1927, is as conducive to wise leading and hard thinking is a moot point, but there can be no second opinion as to its effectiveness in producing debate. As the papers read are included in the present issue of this magazine, we will not comment on them; but a few words on the discussion and its lessons may not be out of place.

Both discussions suffered from 'red herrings.' The first, on 'The Church and the City Problem,' devolved into an animated debate on the correct attitude to take towards communism. Some delegates saw in it a direct challenge to the Christian faith; others felt considerable sympathy with it in its struggle for a new society. Very little positive thought was given to the suggestions of the paper, as to how the Christian Church was to think of and work for such a society. Perhaps the most pertinent remark came from the one Japanese member of the Conference, who emphasised the need of restoring the family spirit in the church as lying at the base of the whole problem. The words of Harnack on how the early Church faced this problem have a peculiarly modern ring: Together with "the recognition that every Christian brother had the right to bare provision for livelihood, the early Christian Church also admitted its obligation to secure this minimum either by furnishing him with work or else by maintaining him."¹ It was by such a demonstrative method that the church made such a deep impression on the non-Christian world.

In the paper on "The Church and the Training of Leaders," the speaker was obviously handicapped by the size of his subject, for it included theological students, theological education, Christian schools, Bible study, city work, rural work, and normal schools. The discussion likewise wandered over a wide field considering in addition to the above such subject as recruiting for service, the spiritual condition of Japan, and military training. Indeed the last named proved the red herring, and the one thing which produced concentrated discussion.

The discussion of both papers revealed the fact that the Conference tended to be divided into two groups, those who were concerned primarily with the spiritual equipment of the leaders, and

¹ Harnack. *Expansion of Christianity* I. 217.

those, who while admitting its necessity, contended that far too little attention had been given to the application of this spirit to society, and who argued as Clutton Brock has pointed out that "It is one of the misfortunes of the world that the Christian hope of the redemption of mankind has come to be confused with private salvation."²

The exigencies of time compelled the Findings Committees to do the bulk of their work before the discussion, and so the results 'found' can only be said in part to represent the general sentiments expressed, or perhaps more accurately, to go considerably ahead of them. Perhaps the chief lesson that comes from this year's discussion may be summed up in those words of Alice: "Everybody has won, and all shall have prizes."—words used very effectively by Canon Streeter in his most recent book.

The present Bishop of Gloucester, whose attitude on social questions is admittedly conservative, has said "The need is urgent for what is called 'social evangelism.' For evangelistic and social service are interdependent, each being the compliment of the other. We must have evangelists because we must win men and women to Christianity. 'There can be no such thing as a Christian social order except as the men and women who are in it are Christian. 'To get right with God' must mean to square oneself with His purpose which is a social purpose for mankind. We are not proclaiming the whole gospel if we allow its social content to be separated from its message to the individual soul."³ City Councils and Soviets may be able to carry through certain measures for the uplift of humanity, but they lack the inspiration of the love which comes from Christ. They are 'programmes' rather than spontaneous acts. There is all the difference between the plan of a Kagawa and that of an ordinary official; to the one it is an act for the love of God, to the other a duty to be done. The need of personal religion is too big to be assumed; it needs to be kept in the forefront of all thinking.

But this in itself is not sufficient. The reason why so much Christianity to-day is ineffective is that it is too much in the heavenlies. Our Lord had an intimacy with His Father which dominated all His life, but His supreme message was that of the

² Quoted Hammond. *Life of Lord Shaftsbury*. p. 251.

³ Headlam. *The Church and Social Reconstruction*. p. 216 f.

Kingdom. In other words as Dr. Headlam points out above, both sides need to be emphasised, and each side needs to recognise more the truth for which the other stands.

But the practical question remains, what should the Christian minister do to bring this about? Should he join the Labour party, or lead housing campaigns or organise temperance societies? If he is a minister his first duty is to inspire, and to lead a life in accordance with the ideals which he preaches. Modern society to-day is rapidly becoming so technical that the practical administration of it must be left more and more to the expert; but his success and failure will depend on the spiritual ideals which animate him. As John Morley has pointed out: "The advance of the community depends not merely on the improvement and elevation of its moral maxims, but also on the quickening of its moral sensibility."⁴ It is here that the work of the minister comes in, and who dare belittle it? The minister may not have the time nor ability to study the technique of social reform, but he must have a convinced knowledge of the principles which underly it. His pastoral duties may, probably will, prevent him from taking a leading part in the working out of schemes, but his message must inspire those who do. If he himself is not filled with a 'divine discontent' with conditions which hinder the coming of the Kingdom, he is going to have but little influence on a society which wants men saved not out of it but into it. In short, the minister's social mission is that of giving intelligent inspiration. So perhaps the aim of the Annual Meeting is not so impractical after all!

THE VISIT OF CANON STREETER.

Japan is honoured from time to time by the visits of prominent Christian leaders from other lands, but unless we are mistaken the invitation extended to Canon Streeter of Oxford from five of the Imperial Universities to lecture on subjects pertaining to the Christian religion is without precedent. We congratulate Japan's educational leaders on the broad-mindedness and perspicacity which has prompted such an invitation; we also thank the Canon for the personal sacrifice on his part which has made it possible for him to accept the invitations.

⁴ Quoted Glover *Jesus in the Experienc of men.* p. 220.

THE MISSIONARY MOTIVE*

W. M. VORIES

Given men and money, which are the machinery of our work, three major elements concern the Christian movement throughout the world, and particularly the missionary movement. They are motive, message, and method: A motive which impells the missionary to undertake his work; a message which he is to deliver; and a method of getting his message delivered. We might call these three elements the Why, the What, and the How of missions. Why should I become a messenger of Christ? What message does He entrust for delivery? How can I best get that message across?

These have been the vital questions of the church and of the individual follower of Christ from the beginning. But it has come over me, with increasing conviction, that we have tended in the past to neglect the consideration of the first while overemphasizing the second and the third; and I have come to wonder if much of our lack of first-rate effectiveness may not be due to this very neglect of concern for our motive.

Our forefathers spent a great amount of time and energy in contemplating and discussing the message. Just what was to be preached and believed seemed so superlatively important to them that motive and method shrank into insignificance. They constructed the most precise and minute formulae, creeds, systems, and theologies. And the chief result of this over-emphasis was the splitting of the Church of Christ into scores of sects and the driving entirely out of all churches of a large number of honest souls, whose motives and methods were unimpeachable, simply because they could not believe that Almighty God could be encompassed within the specifications of the message formulated by the self-appointed authorities.

We of to-day have realized the unwisdom of posing as infallible dictators of our brother-men's consciences; but instead of forcing

* The Annual sermon preached before the Annual Meeting of the Federation of Christian Missions 1931.

ourselves to the strenuous course of balancing motive, message, and methods, we have gone off on another tangent—the extreme emphasis upon methods. To-day our big concern is how to succeed in our work: how to improve our machinery. The result of this tendency is seen in the multiplicity of present-day organizations and movements. We spend our lives in committees, conferences, institutes, round-tables, discussion-groups, councils, and all the other forms of talkies.

The secretary of the Federation of Christian Missions tells me that the records of this Federation's past conferences contain a vast array of wise suggestions, resolutions, and efficient methods, presented to us through papers, and united discussion—and then promptly forgotten by us all. I surmise that if all our brilliant new methods, thus discussed and recorded, were laid end to end they would reach from here to Heaven, but they have not got us much nearer our goal of the Kingdom of God. So I submit to you this morning the message which has been impressed upon me: the urgent need for our reconsidering our missionary motive.

Three possible motives are conceivable for any one's becoming a missionary. First, there is the lowest, merely economic, motive of securing a job. It seems almost incredible that anyone could volunteer his services as a Missionary just because the position offers a sure income, comfortable housing, foreign travel, and a certain degree of honour from faithful contributors to the missionary collection. Yet the possibility of such a temptation cannot be denied. I heard recently of some missionary workers agreeing to work during certain hours, but reserving all other time for personal use. And it was rumoured some years ago that considerable interest was taken in committees of missionaries who gathered data with which to urge upon home Boards the need of increasing salaries because of increased cost of living. But no rumour has reached my ears of any similar committees during the past year or two urging home Boards to reduce salaries, not only because living costs are lower but also because Boards are in straitened circumstances. Perhaps a little taint or admixture of this economic motive may affect even the best of us. Can we find it within our own hearts to say that we should respond to the "Call of God" to go into a difficult new post even though no human agency guaranteed our expenses—and even if we had to live less comfortably than our parents lived?

The second conceivable motive for a missionary career might be as Representative of an Organization. A very loyal member of any given denomination might be persuaded by his Church's officials that the honour and destiny of their Body depended upon effective propaganda, and he might go forth wherever sent in the spirit of service to his church. This is obviously a great advance over the job-seeker type. Yet I cannot believe that such a motive can produce a truly great missionary, regardless of the personal abilities of the candidate.

The third alternate motive is a sense—or an experience—of direct urge to become a personal ambassador of Jesus Christ. I presume that we are all agreed that here is the only perfect motive for the missionary. I also believe that every one of us is here to-day because of having at some time had an experience which implanted that motive within our hearts. And it would be only the wasting of our time this morning for me to attempt to discuss this point were it not for the possibility that we have permitted other considerations to supersede in our daily experience the consciousness of this motive as the supreme force in our lives. We have been spending several days together in conference, hoping to discover better methods by means of which to improve our work. May it not be possible that our one great need is to recapture—or let us say, be recaptured by—that original motive that sent us forth to the field?

The more we study the biographies of those missionaries who have left a permanent impress upon our Movement, the more clear it becomes that the secret of their greatness was not in a clearer or more eloquent message than some of us can preach; nor in bigger and better methods than we have tried. Indeed, some of us have had advantages of training and experience that make for more effective message-bearers than most of them; and most of us have access to data on progressive methods of which they never knew. Indeed, we can imitate the very methods they employed. But we do not get their results; we cannot reproduce the important thing. For methods must vary with the individual, but the motive is what is unchanging, and it is the power behind their successes.

Those great souls did not stop to define their message nor to outline their methods. They were led forth to a supreme adventure

by an inner urge which controlled them—rather than being under their control. The reason we have so few great missionaries to-day is because so few of us are willing not to be great. We must sit down and figure out a safe and sane method before we begin to operate.

Livingstone didn't know what he was going to say to the savages of Africa nor by what methods he should carry on—but he simply had to penetrate Africa. The love of Christ constrained him. And to-day we see his modern counterpart in Albert Schweitzer. Here is a man already renowned in philosophy and in music throughout Europe—with a big work already in his hands. But when the Love of Christ constrained him, he gave up all the brilliant career that beckoned him; studied medicine, at his own expense—supporting himself and his wife by means of his music—; and then went into the jungles of Africa to minister to the most backward people on earth. I recently had the inspiring experience of reading one of his sermons to these savages, (for he preaches as well as heals). I was particularly interested to see what sort of address this erudite philosopher would give to his untutored hearers. The meeting-place is out-doors, in the shade of the hospital building. Nowhere but in the wayside parables of Jesus have I come across such simple language and illustrations; such childlike, direct, convincing, discourse. Here is the scholar whose books cause the thinkers of the world to sit up and take notice talking to illiterates in words of one syllable. "What a pity!" "What a waste!" Yes; it is just such a pity and such a waste as it was for the Lord Jesus Christ to devote Himself to the rustic Galileans.

If we want to know why Albert Schweitzer is living in primitive conditions in Africa, let him answer for himself:—"Being led captive by Christ." It is not a reasoned message nor a scientific method that prompts him, but a compelling motive. And whatever is outstanding about all the great missionaries, or India's Gandhi, or our own Kagawa, is due to the same urge.

But here let us pause to reflect that it is not necessary to pit motive against message and method. It is part of our mistake that we have allowed a contradiction or a competition to evolve. Jesus found no conflict between motive, message and method, because in Him all three blended into one central life principle. What was His

motive?—"God so loved the world that He gave His Son." What was His Message?—To proclaim and reveal the Love of God to man and advocate Love to God and to fellow-man by man. What was His method?—To love men into the Kingdom; even to the sacrifice of His own life for men. His method was to live His message. We shall succeed in proportion as we live our message, motivated by the love of Christ.

But if one cause of failure is the mistake of thinking message and method can compete with motive, another is our proneness to confusion in our thinking about our work as an occupation, instead of as a Motive. A Christian College student considers whether he shall become a doctor, a preacher, a teacher, a lawyer, a businessman—or a "Missionary"—as if mission work were a different profession. This is a fatal misconception. It goes back of the mere question of life-work to the more fundamental one of whether or not the man is truly a follower of Christ. The man who starts out on that basis is destined to fail as a missionary, unless he has an awakening before it is too late. If he has not a definite, compelling urge to devote his whole life to the work of building the Kingdom of God, he may do more harm than good in a mission post. It must not be a choice between two careers. Only after the question is settled that he will devote his life to Christ's Cause,—become His Ambassador wherever he may be sent,—may the secondary question as to how be considered. But he will become a "doctor-missionary," or a "merchant-missionary"—rather than a "missionary-instead-of-a-doctor," and the like.

This may sound like a quibble, but I believe it is a fundamental point, and failure to apprehend it leads to a low quality of missionary and a low grade of result. The man who will make a great missionary is the man who would have made a great doctor or scholar or industrialist in his own home town—but is in the mission field because the love of Christ constrained him, and he could not help but go.

Still another misconception which we are apt to fall into is that of thinking of missionary work as dependent upon place, rather than upon motive. For example, a man may say, "I dreamed of being a missionary when I was young, but circumstances prevented my going out to the field." Yet all his life this man has been in

direct and indirect contact with people who need the Gospel just as badly as anyone across the seas. He has had the circumstances for being a missionary within his reach all along, but has done little or nothing, because he conceived of being a missionary as a profession and as limited by place.

You and I may easily fall into a like frame of mind. We cross the ocean to get to the special people to whom we feel called, and then we ask our Board to give us an automobile so we can go still farther looking for people to help—while every day the next-door neighbour is waiting for our message, and the butcher, baker, and candlestickmaker who come to our door are failing and falling because we do not minister to them! If the Love of Christ constrained us with the one overpowering motive to bring His Gospel to those in need of it, we should be missionaries in reality, twenty-four hours a day, wherever we found ourselves—either with or without Boards, budgets, or strategic methods. The great missionaries were that kind. And may it not be that what the Christian Movement in Japan most needs to-day is that type of missionary? In Mr. Kagawa we seem to have one such worker. We must get over thinking that his influence with the people lies in any special talents—although he has special talents. There are other equally talented men who do not accomplish a tenth as much. It is in his consuming passion for evangelism, to which the love of Christ constrains him to yield his all, that we must seek for the secret of his power. If there could be found even eleven more Kagawa's among all the hundreds of us professional Christian workers in Japan, we might soon witness a spontaneous Kingdom of God movement that would not need artificial support.

The final, and most subtle, mistake that we make is the very natural one of measuring missionary greatness in personality. We excuse in ourselves a mediocre achievement by persuading ourselves and our neighbours that the great missionaries were such because they had great personalities; and imply that we should be able to do much better if God had endowed us with greater Personalities. But this is, I believe, a mistake due to shallow observation. In fact, most of us are not as successful as we might be because of too much personality: Too much personality and too little of Christ's controlling Spirit motivating us. The really great missionary must

get rid of his personality; and most of us are unwilling to go that far. Let me say this with due reverence—not because I am not a qualified Theologian, but because I speak of the name that is above every name;—even the Lord Jesus Christ could not become the Saviour of the World, the Father's great missionary to Earth, until He had resigned His personality. He "emptied Himself," and "became of no reputation"; He became a village carpenter in order to reveal "all the fulness of the God-head" to mankind. It will never be a big human personality that will do our job, but "being led captive by Christ," becoming lost in the compelling motive of His Love for the Kingdom.

The thing that will enlist a first-grade man is not arguments—which might persuade a fellow looking for a job; not the sudden impulse of a sensational appeal—which might enlist a weak brother while the excitement lasted; but a direct, personal experience of the Spirit of Christ, a quiet, but real and vital, glimpse of the Cross of Jesus, and what it means to mankind. You and I can remember the very hour when that experience was ours. We remember how we weighed the arguments for becoming missionaries and strenuously conjured up equal arguments for not doing so. We remember the visits to our colleges of the leaders of the Student Volunteer Movement and how their appeals almost persuaded us. We remember conventions and study groups where the missionary cause was presented with almost convincing forcefulness. Yet always we found a way of escape. And then there came that time when in a moment of soul-searching reality we seemed almost to actually witness the crucifixion of Jesus: one look upon His face; one agonized, expectant, appealing glance from Him,—and there was no escape; no wish for escape; but a new conception of life and of everything pertaining to it. And we know that our whole lives have been different from that hour.

But have we not allowed the pressure of our work or the very positiveness of our programme to crowd into the foreground and usurp the impelling place of our God-given motive? For myself, I confess that this has been the case. And I know now that my work has suffered for it. I am preaching at myself this morning when I urge a fresh appraisal of our motives and a definite, purposeful effort to again glimpse that vision which once set all our being aglow with high and holy resolve.

THE CHURCH AND THE CITY PROBLEM*

G. E. BOTT

The subject which is before us for discussion this morning is "The Church and the City Problem." The wording seems to suggest that there is some single problem for which the church has not yet found a solution and for which it is highly important that a solution should be found. Of course the church in any city is confronted with a great variety of problems of different degrees of complexity and urgency. There are, for example, the problems of vice, intemperance, recreation, education and a score of others, all of which are very important. But there is one problem which affects every city church whether it be uptown or down town or wherever it may be, and which, at the moment, is the most urgent of all, and that is the relation of the Church to the present economic situation in general and to communism in particular. It would be difficult to exaggerate the seriousness of this matter.

Everyone who has anything to do with young men, whether they be students or in business or labourers, knows something of the nature and influence of communistic propaganda. Prof. Sugimori, of Waseda University, in speaking to a group of ministers on the subject of "Current Thought Among Students" outlined the typical student attitude as, "anti-imperialism, anti-capitalism, anti-socialism, anti-democracy, anti-liberalism, anti-individualism and anti-religion." One of the reasons for opposition to these seven things is that they have either exploited the masses or have acquiesced in such exploitation. Religion, it is said, gives expression to noble sentiments but is weak and ineffective in the matter of translating its sentiments into action or social organization. The church was helpless to prevent the War; it has been silent in the face of social and economic injustice, and it has no constructive leadership to offer at this time. Apparently it has no alternative to suggest either to communism or to the existing economic order. Undoubtedly, much criticism is made with very little knowledge of the facts of religion or of the spirit

* A paper read at the Annual Meeting of the Federation of Christian Missions, 1931.

and work of the church, but after every possible allowance has been made for ignorance and prejudice a large part of the criticism remains unanswerable.

There are no generally accepted economic standards and no clear notions of what would constitute the broad outlines of a Christian economic order. Fortunately there is a growing number of Christians who are keenly aware of the seriousness of this situation and much thought is being given to the economic implications of Christianity but the distressing fact is that just now when confident leadership is so urgently needed, there is hesitation and uncertainty and a feeling of helplessness which is little short of tragic. This unfortunate state of affairs is largely due, historically, to a sort of religious *laissez-faire* by which economic *laissez-faire* has been justified and blessed in the name of religion. One of the results of Luther's teaching, to quote Mr. Tawney was that it "enormously deepened spiritual experience and sowed the seeds from which new freedoms, abhorrent to Luther, were to spring. But it riveted on the social thought of Protestantism a dualism which, as its implications were developed, emptied religion of its social content and society of its soul"

The variety and extent of social welfare work, under Christian auspices, and various statements of social ideals, show that the modern church is not wholly unmindful of the social and economic implications of its faith. There is a great deal of sympathy and sensitiveness to human suffering and need, which, even in normal times, and particularly in times of acute distress like the present, result in a large amount of valuable and necessary relief work. But relief work, to use a military analogy, is the work of stretcher-bearers, which is very necessary but may have little relation to the more fundamental tasks of stopping the war and organizing peace. No work, however humble, should be neglected by the church, yet it ought to have something to say about fundamental principles.

It is the purpose of this paper, first to attempt to outline some of the main features which would characterize a Christian economic order, that is an order in which Christian ideals could have meaning and find expression, and second, to discuss some possible beginnings of a programme looking toward the creation of such an order.

¹ Tawney. *Religion and the Rise of Capitalism* p. 101.

The Christian ideal involves such qualities as love, brotherliness, neighbourliness, unselfishness, justice, service, sacrifice and humility. It follows that a Christian society must be organized in such a way that these qualities can have meaning and find expression. It is quite obvious that they can have no meaning and are impossible of expression in large areas of our present society. For example, extreme poverty makes brotherhood impossible. Of course there are many things which make brotherhood impossible, but poverty is certainly one of them. I have some connection with the work of the Nippori Airindan, a Settlement which serves a slum district just outside the city of Tokyo. Many of the men and women of that community live in tiny hovels of from two to four mats and are never adequately fed and are often actually hungry. All of their energies are absorbed in extracting a few sen worth of paper and rags from the garbage boxes of the city. I have the greatest sympathy for these people and am most anxious to help them and they are grateful for the help which the Settlement is able to give them, but brotherhood is not an appropriate word to use in describing the relationship between myself and one of those men. Brotherhood implies fellowship and a spiritual relationship which is infinitely more than economic, but which is impossible in the absence of at least a minimum of economic welfare. Poverty is an enemy of personality and of fellowship and the fact that through unemployment and consequent poverty millions of personalities are being desecrated and destroyed is a terrible indictment of present day society.

This suggests the first essential characteristic of a Christian social and economic order, namely, the recognition of the essential value of every personality and of the duty of society to provide opportunity for each personality to develop and express itself. Now the development of personality and its expression are not unrelated to economic considerations. It is true, and cannot be too often reiterated, that man cannot live by bread alone, but it is equally true that man cannot live without at least a minimum of bread. The value of poverty, disease and hunger, as agents in the development of noble character is sometimes spoken of but there is probably general agreement that these things are not the most effective character-builders. As a matter of fact, subsistence, health and education, if not indispensable are at least very desirable aids in the

creation of a strong personality. A society which was really Christian would deliberately see to it that the resources at its command were used to that end. Of course, having said this, the question of whether or not social resources are sufficient to supply these needs remains; but leaving that for the moment, it is not from the Christian point of view unreasonable to recognize the infinite value of every personality and the duty of society to safeguard it in every possible way. The waste in terms of personality of our modern society due to preventible poverty and ignorance and disease is enormous, even in prosperous times. It is true that public health and education have improved very greatly, but defective economic arrangements resulting from false ideas of the place of economic wealth in the scheme of values, and, resulting in extremes of wealth and poverty, destroy many personalities and rob society of the contributions which they might have made.

A second characteristic of a Christian social and economic order would be the recognition of the duty of each member of society to devote his powers to the common good, in other words, service should have a larger place than profit-making as the dynamic of all economic activity. This is a very important point. Prof. Keynes says that the essential characteristic of Capitalism is, "dependence upon an intense appeal to the money-making and money-loving instincts of individuals as the main motive force of the economic machine."² In Palgrave's Dictionary of Political Economy it is written that, "Socialism requires that the processes of production and distribution should be regulated, not by competition with self-interest for its moving principle, but by society as a whole for the good of society." There is little question as to which of these sounds most like Christian idealism. The philosophy of capitalism may be summed up in the idea of *laissez-faire*, which is in effect that, "by the working of natural laws individuals pursuing their own interests with enlightenment in conditions of freedom always tend to promote the general interest at the same time."³ This, with certain modifications, is the principle upon which our economic system is built. It is said that the profit motive is the only one which is

² Keynes: *The End of Laissez-faire*, p. 50.

³ *Op. cit.* p. 10.

strong enough to induce men to use their highest productive powers and that to attempt to control that motive in any real way is to dry up the springs of creative effort. Prof. Sidgwick said, "I object to socialism not because it would divide what there is badly but because there would be so much less to divide." To many people, self interest, even with the adjective "enlightened" in front of it, has not a pleasant sound. It suggests bad manners, but in economics it has, for a century and a half, been regarded as a principle having something like divine sanction.

Under the profit motive, industry has achieved almost miraculous results. The increase in wealth and in the production of commodities has been very great indeed. But the entries are not all on the credit side of the account. Some unfortunate results have to be recorded. One is that the economic organization of society has been and still is extremely insensitive to considerations of justice. In matters of wages, employment or dismissal of workers, the setting of prices, payment of dividends and treatment of weak competitors, justice need not be considered and often is not considered. To quote Prof. Hobson "equity and kindness, considerateness, must be the constant food of a fine personality, and an economic system which not merely fails to supply such food but feeds and stimulates the purely selfish instincts and desires, is hostile to human character and progress."⁴ But what if equity and kindness will not work and selfishness will and does work? Must we not acquiesce in a view which does violence alike to our reason and our religion? That the profit-making motive is the supreme motive in business and industry at present is fairly clear but that it must always be so is not so self-evident. It is not impossible to visualize a time when people will consider the ethics of investment and speculation, will insist that there must be some relation between reward and service and when business may be professionalized and regarded first as an avenue of social service and only secondly as a source of livelihood. At that time the successful business man will not necessarily be the rich man, but the man who, through his profession has rendered service to society. When that time comes the standard of values will be more Christian than it is today and perhaps if Christians

⁴ Hobson: *Wealth and Life*, p. 213.

were to be more vocal and earnest in their faith in the coming of such a time it might come sooner than seems now likely. It may be that "he that would be greatest among you, let him be the servant of all" is not only good ethics and good Christianity but also good economics.

The third characteristic of a Christian social and economic order which I should like to mention is the recognition of the right of all to a share in the products of nature and in the products of social effort. Perhaps the importance of this can be best illustrated by the unemployment situation in Canada, the United States and in Japan. One common feature of the economic situation in all countries is that more goods and commodities have been produced than can be sold. Although people are hungry and naked and badly housed there is no scarcity of food and clothing and there is plenty of building material and labour available to build decent houses. In England and Germany society recognizes some responsibility for the provision of the necessities of life to the unemployed and through unemployment insurance and other government agencies, shares social resources with them, but in Canada and the United States society as a whole recognizes no responsibility for its members who are unwillingly unemployed. Furthermore, the industries in which they were employed and to whose profits they contributed accept no responsibility when the continued relationship ceases to be profitable. Mr. Ford, the apostle of high wages, according to a recent issue of *The Survey* is only employing about half the number of men he formerly employed but he does not seem to feel that there is anything he can do or ought to do for the other half. This is typical of almost all industries. The same magazine tells of the plan of the various social agencies of the United States to have a nationwide drive for funds for the relief of the unemployed this winter. Millions of people will be relieved but to many sensitive souls the relief will be almost as bad as the hunger and cold which they would suffer without it, because it comes as charity and not as a matter of right; while on the other hand many people who give money for relief will feel a warm glow of self-righteousness that will act as an opiate to their already semi-benumbed consciences.

The wealth of any country is a social product and by all considerations of justice every member of society is entitled to a

share of it. Many people in high places fear that to give the unemployed, as a matter of right, a share in what they have helped to create will destroy initiative which is the mainspring of economic effort. Such a view would be amusing if the practical results were not so terrible. To speak of a man who has worn his shoes and heart out tramping the streets all day in a fruitless search for work and returning at night to a home where his wife and children are fading before his eyes—to speak of such a man as having the opportunity of using his initiative is manifestly most ridiculous nonsense. On the other hand to give him, as his right, subsistence for himself and his family would encourage him to use his initiative and make it possible for him to use it in some productive way. As I said a moment ago, England and Germany make some provision for the unemployed. A great deal is said about the “dole” in England. According to some reports one would imagine that it had turned almost every man who received it into a lazy scoundrel who would never consider working as long as he could live on the “dole.” This is of course a gross libel on the facts. Prof. Laski says that according to accurate observation, less than one percent of those on the dole are slackers and the value to the self-respect of the other ninety-nine percent of having provision for their needs, as a matter of right, cannot be estimated. Of course, it is not good for people to live in idleness supported by the “dole” any more than it is good for people to live in idleness supported by unearned income, and work ought to be provided for all. But failing the provision of employment, due to causes over which the individual has no control, there is no just reason why subsistence should not be provided out of the common store. If there are no provisions they cannot be supplied, but just now there are too many provisions in the larders of society. Experience also shows that even the “dole” is not a total loss because it creates a demand for commodities which in turn stimulates industry.

The absolute ownership and control of wealth in the hands of a few men is indefensible from the point of view of justice and the only possible defense of such a way of doing things is that of expediency. The question of the equitable distribution of the wealth of society is a complex one but it does seem an inescapable conclusion that, from the Christian point of view, the first charge upon social

income should be at least a minimum of provision for the needs of all members of society. To point out that there are some people who would not work if they could secure food without it, in no way affects the validity of the principle. Some way could be discovered of dealing with such shirkers if society would, first of all, accept its responsibility to provide for the honest and willing members of the community.

The above and similar considerations make it difficult to escape the conclusion that "equality" must be a characteristic of a Christian social order. In this connection I would urge all of you to read Mr. Tawney's new book *Equality* to which I gladly acknowledge my indebtedness for what is of value in what follows. Quite obviously equality in this connection cannot mean that all men are equal in physical or intellectual endowments. It refers rather to equal access to social resources whether economic or spiritual, so that the individual's physical, mental and social capacities may be fully developed. One of the most distinctive features of modern society is not equality but the reverse. In England two-thirds of the wealth is owned by one per cent of the population and slight variations from these figures would make the statement applicable to most countries. According to the *Japan Times* in Japan less than 700,000 persons out of a population of 60 millions pay the third class income tax while the private income of two men is over five million for this year. The contrast between the rich and poor is very great indeed and this is unquestionably one of the major causes of social bitterness and unrest and furnishes plenty of evidence for the theory of the inevitability of class war and revolution. It is probably not true that the rich are growing richer and the poor poorer. The poor have more than they used to have but so have the rich and it is the contrast in circumstances where the poor are suffering actual want and many of the rich living in disgusting and irresponsible luxury that makes men see red. Where bitterness and a sense of injustice and a feeling of frustration exist on a large scale in any society a sense of community—and the Kingdom of God surely means community—is impossible. To quote Mr. Tawney, "What a community requires, as the word itself suggests, is a common culture, because without it, it is not a community at all.....But a common culture rests upon economic foundations. It is incompatible with the existence of too violent a contrast between the economic standards

and educational opportunities of different classes.....It involves, in short, a large measure of economic equality,—not necessarily indeed of the pecuniary income of individuals, but of environment, habits of life, of access to education and the means of civilization, of security and independence and of the social consideration which equality in these matters usually carries with it.”⁶

A few moments ago I spoke of the impossibility of a relationship of brotherhood between myself and an inhabitant of the Nippori slums. It is my good fortune to be fairly intimate with a Japanese gentleman who is quite rich. Arithmetically speaking there is a greater difference between his wealth and mine than between that of the poor man and my own. With the rich man brotherhood is possible while with the poor man it is impossible. The difference lies in the fact that I am able to provide myself and family with adequate food and a fairly comfortable house, and as a result of having been able to secure the rudiments of an education I have much in common with my rich friend. We read the same books and have leisure in which to read them, and we have many common interests and can enjoy real fellowship. If adequate food, good housing, education, leisure and security were provided for all, minor variations in income above that level would not be serious, but until that level is reached anything approaching a peaceful and harmonious, not to say just and really progressive, society is an idle dream.

The attainment of a large measure of economic equality is not impossible as many people suppose. As a matter of fact in not inconsiderable areas of our economic life, equality is already the rule. For example, all share equally in police protection, the use of the roads, water supply, the use of parks, primary school education and other services all of which were at one time paid for by the individuals who enjoyed them. “The only question is whether that movement shall be carried forward, or rather since it is carried forward year by year, how quickly society will decide to establish complete environmental equality in respect of the external conditions of health and education and economic security for all its members.”⁷

It is frequently argued against the idea of economic equality that even if the total income of any country were equally divided,

⁶ Tawney: *Op. cit.*, p. 41.

⁷ Tawney: *Op. cit.*, p. 55.

the general standard would be raised but little and no capital would be available to carry on business and industry. The equality of which we have been speaking, however, does not mean the equal division of the national income among the people. Again quoting Mr. Tawney: "It is on the contrary the pooling of its surplus resources by means of taxation and the use of funds thus obtained to make accessible for all, irrespective of their income, occupation or social position, the condition of civilization which, in the absence of such measurers, would be enjoyed only by the rich."⁸ Sixty million yen divided among 60,000,000 people would not raise the general economic level very much but sixty million yen used in a housing scheme or for educational purposes or for public health or for unemployment insurance or old-age pensions could accomplish a great deal.

When the idea of legal equality was first advanced it was regarded as a heresy which if believed and practised would ruin society. It is now generally accepted and partially practised with beneficent results. Because it is in harmony with the dictates of justice and humanity and because its absence is one of the main causes of suffering and strife, it is likely that the idea of economic equality, if believed and practised, would also prove to be a great step toward a good society. The important thing is that people should believe both in its possibility and desirability. When redistribution of income, by means of income, inheritance and other taxes was first proposed it was regarded as a sure method of bringing about financial ruin. Experience suggests that instead of bringing inevitable ruin its possibilities as a means of social improvement have scarcely begun to be explored. In this matter of equality, as in other matters, Christians need the faith that what ought to be is more likely to be satisfactory than what is, and steadfastly set their faces in the direction of the ideal.

The foregoing suggests some of the features of a Christian economic order which might be proposed as an alternative to both communism and capitalism, and which could be brought about without a violent revolution and which, in fact, is definitely opposed to revolutionary methods. It is not likely to find general favour

⁸ *Ibid.* p. 170.

with either conservative or radical folk. The former will regard it as hopelessly visionary and impracticable and the latter as ridiculously conservative, mild and futile. It is the latter which is most serious from the point of view of the city church in Japan today. Many of the youth who are most infected with communistic ideas are quite certain that anything short of revolution is foredoomed to failure. They have no faith in constitutional methods of reform and regard relief work of all kinds as an opiate to keep the masses quiet. This tendency, according to Japanese observers, has become very marked. It looks as if the church, while marking time on the issue, has lost precious opportunities of leadership which it will be difficult to regain. However, in spite of the difficulties, the church must do something and do it quickly. What are some of the things it might do?

In the first place it is important that the church should have convictions on social and economic questions and that those convictions should be made known. It is because I feel that this is very necessary that I have taken so much time in theoretical discussion. Of course, it is important to attack certain glaring evils such as prostitution and intemperance and the grosser forms of economic exploitation such as, child-labour, night work for women, excessively long hours of work and sweating of all kinds; but it is also necessary to have a vision of a more fundamental kind of what kind of society we want to produce. If one intends to build a house it is wise to know, before hand what kind of house one would like to live in. Many details can be added later but the main features, such as which way the structure should face and the use to which the rooms are likely to be put should be decided in advance. Individual and group study, with a view to establishing fundamental principles, is very important.

In a recent issue of *The New Outlook* the official paper of the United Church of Canada, there is a report of the activities of a group of ministers in Toronto who have been studying along this line and who have issued the following statement of belief:

"As followers of Jesus Christ, we believe that His Spirit is leading us to declare, (1) that human life has supreme worth in the sight of God and that all institutions should be subordinate to this; (2) that the present social and economic order, organized so largely about the motive of acquisition is to be condemned in that it so

frequently sacrifices the essential human values to the interests of wealth and property; (3) that the achieving of a Christian social order would entail the socializing of the organized agencies of production." One of the group preached a series of sermons on "Christianity and the Present Crisis" along the above lines of thought and the attendance at his church increased until it was necessary to find a larger auditorium. In contrast with this a student, in reply to my question as to whether many students attended his church, stated that very few did. When I asked, what students find lacking in the church, he replied,—“the pastor knows almost nothing about the ‘isms’ and current problems.” Definite teaching in bible classes and personal conversation can accomplish a great deal.

In the second place the church might demonstrate more clearly its sympathy for and understanding of the problems of the less fortunate members of society. In Tokyo, beyond the Sumida, and within Greater Tokyo, there is a population of nearly 1,000,000 souls and in that area there are only about a dozen churches and the missionary group is represented by three ladies. There ought to be more Christian social work and particularly Settlement Work through which working people and Christians could get better acquainted with each other. As I have suggested, such work will not always meet with a ready response but persistent friendliness and goodwill expressed in intelligent service are irresistible. Such settlements need to be particularly patient with organized workers and spare no pains to know the facts relating to their problems. If this is done, there are many ways in which sympathetic people can be of direct and indirect service. The fact that there is no slack season, such as there is in the rural districts, makes Gospel Schools difficult in the cities but experiments already tried show that a good deal can be done through night-schools. Furthermore, the church through existing Christian agencies, and others which might be set up, will have an excellent opportunity of showing that it cares, through work for the unemployed this coming winter. Object lessons are very important. As a Japanese friend remarked the other day, “Marx did his writing in the nineteenth century but it was not until after the Russian object lesson that his ideas became so powerful in Japan.”

Related to Settlement work but having a much wider application is the whole question of recreation, and Christian leadership is much needed in this field. It is very difficult for churches to compete with home-grown cafés, imported movies and other forms of commercialized recreation. However, through athletics, including ping-pong, libraries for children and adults and clubs of various kinds, much may be accomplished. There is a large field here for experiment and for co-operation.

In this country recently we have heard a great deal about surveys, and some people have hinted at the possibility that this matter of survey and investigation can be overdone. However, although facts are elusive things and sometimes awkward to deal with when they are finally captured, they are very important, and church work in many communities might be much more effective if more facts concerning the life of the community were known. A careful survey of the community might well be undertaken by every church and if a standard for such a survey could be prepared, as a guide, it would be of great value. In cases where there are two or more denominations in a community, co-operation in such a survey would be most enlightening and helpful and should prevent overlapping and misunderstanding.

Christians can envisage a more noble society and, if they will, can display a greater zeal for its realization and demonstrate a finer sense of human values and a keener sense of justice than the communists. As missionaries and as members of the church we stand in need of forgiveness for our failure to preach and live the whole Gospel, and among the works meet for repentance are willingness to undertake serious thought, to spare no effort and to fear no consequences in the task of building a society in which the ideals of our Lord shall have meaning and find expression in all the relationships of life.

Some salient points in the discussion on the above paper

The Pope has declared "Private property has divine sanction." In U.S.A. 33% of the wealth is in hands of 1% of the population, in England 66%, in Japan 60%. In Japan 90% own no functional property, three-fourths are living on a standard of only a half of what is needed for wholesome life. Communism would abolish private property altogether, and do away with all its implications. It is one consequence of our having emptied religion of its social content. (*Walser*)

"I have not found that Karl Marx says that religion is an opiate, though the text implies it. On same page he finds that religion is necessary and that Christianity is the best of religion, that Christianity does bring the greatest measure of comfort for existing evils. Marx apparently feels that if society were right, then religion would not be needed. This is the issue we Christians must face. Religion is just as needed in Communism as in Capitalism, and any society that is atheistic will break down. Butterfield has declared of Kagawa that he has the secret of the solution of this world problem, in proclaiming that the man of privilege must voluntarily give up his possessions for the sake of the man who has not. The church can ally itself with such movements without giving up its teaching that man is fundamentally religious." (*Bouldin*)

"We must stand for a minimum of adequate provision for all the members of society. Herein Communism makes a very real challenge to the church, though not to the religion of Jesus Christ. Just the same these three things are essential: we must 1. wake up and arouse the church to conviction on these social issues; 2. demonstrate a sympathetic attitude to social movements; 3. survey the community. (*Palmore*)

Conditions to-day are as terrible as in New Testament times. The solution is for us, as preachers, to preach the Word of God. In economics we are not specialists: let us stick to our speciality which is preaching. But if anybody thinks that I mean economic problems have no place in Christian work he has misunderstood me 100%. I do not feel the only thing Christians can do is preach. Let us have men who can serve tables." (*Winther*)

"Our churches have become too large and individualistic, and lost the atmosphere of the family. We must restore the brotherly spirit of the family in the church. We must have sickness co-operatives in our churches. We must demonstrate the new social order among ourselves. Such demonstration is better than preaching. We must show the world that the church can stand on its own feet regardless of social revolution a society fully contained within itself." (*Yoshida*)

"I would pass on a remark of Streeter, that there are two kinds of Christianity: the world affirming and the world denying. The first essential is to have Christians in order to put Christian ideals across: World affirmers find in the incarnation evidence that God is for saving of the existing world. The philosophies of Marx and of the Russian church were evolved in a world denying atmosphere." (*Walton*)

"When I love a man who is starving, just what must I do about it. To say I love you and do nothing practical makes my love a farce and a lie. There are two things we can do: 1. We must create public opinion. This is the one means of changing society. 2. We can make experts." (*Bott*)

"In every city government there is an organization with which we can co-operate. At present these relief organizations are largely patronizing and tend to aggravate the evil we are seeking to remove. If we can throw in more Christianity into these offices we shall contribute much." (*Powles*)

Findings

Realizing that our primary task is that of making real the love of Christ among men who do not know Him, we reaffirm this as our fundamental aim and submit the following suggestions for a social programme which we regard as essential to the expression of this purpose in our age.

I. The Essential Characteristics of a Christian Social and Economic Order.

As followers of Jesus Christ, we believe that His spirit is leading us to declare :—

1. The human personality has supreme worth in the sight of God and that all institutions should be subordinate to this.
2. That the present social and economic order, organized so largely about the motive of acquisition is to be condemned in so far as it sacrifices the essential human values to the interests of wealth and property.

II. Education Regarding Present-Day Needs and Christianity's Relation to Them.

Recognizing the acute need for Christian leaders to be intelligently informed concerning the problems of present-day society and the relationship of Christian teaching to them, we recommend the following :—

1. That missionaries read more widely in the field of social and economic problems.
2. That missionaries form study groups with fellow missionaries and Japanese Christian leaders for discussion of social problems.
3. That the theological seminaries of Japan be encouraged to relate their courses of study more directly to the economic issues of today.
4. That a special committee of three persons be appointed by the Executive Committee of the Federation of Christian Missions to perform the following duties :—
 - a. To consult with the National Christian Council concerning the possibility of issuing in the Japanese language regular bulletins like the Information Service of the Federal Council of Churches in America, which would seek to give impartial, unbiased information concerning current economic and social situations in Japan.
 - b. To consult with the National Christian Council concerning the preparation of a form for community survey to be used as a stimulus and guide to the churches in making investigations of the neighbourhoods in which they are located.
 - c. To consult with the National Christian Council concerning the advisability of making a further study of the Social Creed of the National Christian Council with a view to making it more applicable to present social thought and conditions.
 - d. To act for missionaries and missionary groups during the year as a clearing house, to receive reports of experiments in study and social action, and to give information.
 - e. To make a report concerning its activities to the next meeting of the Federation of Christian Missions.

III. The Responsibility of the Church for the Underprivileged.

The Christian Movement in Japan has developed largely among the people of the middle class and very little attention has been given to the poorer portion of the population. While recognizing extenuating circumstances for this situation and while giving thanks for the growth of the Christian Church in Japan, we feel that both Missions and churches have failed to perform their whole duty to the underprivileged classes of the cities and that there is now laid upon the Missions and Church a burden of serious responsibility to atone for any lack in the past by increased efforts for the poor in the present. There is need for the Christian Church to demonstrate more clearly its sympathy with the less fortunate members of society and its desire to help solve their problems. Therefore we recommend:—

1. That both missionaries and churches be urged to consider more earnestly the need for Christian work in the slums and industrial areas of the cities.
2. That there be a greater willingness to try new methods of doing Christian work among the underprivileged, for example cooperatives, mutual aid societies, labour schools, hostels, clinics, supervised recreation, etc.
3. That Missionaries encourage the development of churches which will be a demonstration of a Christian society, where the economic burdens of the individual members are a common problem of the group.

IV. The Christian Church and the Youth of Japan.

Observing with regret that large sections of the youth of Japan outside the Christian Church are turning to Communism in their eagerness for social reform, and feeling that earnest effort should be made to bring them into contact with the Church we recommend:—

1. That, while repudiating their methods of violence and their materialistic philosophy, we, as Christians, view these young people with sympathy; that we make special efforts to understand them and to appreciate their zeal and self-sacrificing devotion; that in so far as they are ready to labour and sacrifice on behalf of the victims of the present social order, we recognize that they have qualities which might well be turned into the channels of Christian faith and service; that we make a serious attempt to clarify the points of agreement and disagreement between their theories and practice and those of a Christian social order.
2. That we endeavour to show socially-minded youth that, instead of being indifferent to the cause of the underprivileged and oppressed, which youth has championed, the Church regards this as being in reality a part of its own responsibility, which, through its prophets it has always recognized but as a whole has inadequately faced.
3. That we seek to set forth more clearly to youth the challenge, adventure, and demand for heroic devotion, of Christian living and of loyalty to Christ.

THE CHURCH AND THE RURAL PROBLEM

CHARLES WHEELER IGLEHART

There is general agreement that Protestant Christianity in Japan has turned a corner, and that the city emphasis must be corrected to admit the planting of the church throughout the wide rural regions. No one is to be blamed for the fact that our work up to now has been predominantly white-collar and urban. Whether from studied strategy or by the inevitable movement of events, it was only to be expected that the transplanting of the alien Christian view of life should be accomplished first among the movable, teachable, progressive groups of the cities, where alone a congenial soil could be found. But this condition, while quite normal for the first half century of church history in this country will be a sign of retarded growth if it carries forward through the second.

In every country, with the widening differentiation of rural and urban culture there is emerging a new farming class; and in every country the Christian leaders are becoming aware of their responsibility to orient the church to the *milieu* of rural life. The rural classes make up about one half the total population of Japan, and consist of farmers, fishers, miners and other smaller groups, each with certain distinctive traits and customs, but all with very much in common as distinguished from the city dwellers. The country people are manual laborers, terribly over-worked at certain seasons, and dangerously idle at others. Almost all are poor, and even those who are not do not handle much money. They love their immediate community, and with all their local frictions, have everywhere developed a technique of village and inter-village co-operation, which gives them a strength and solidarity often lacking among the farmers of Western lands. They have school facilities and varied services rendered by the government and by numerous welfare organizations. They are stubbornly conservative, patriotic and religious,—these three strands of their loyalty being inextricably interwoven. They travel on foot, and view life through a *torii*.

The Christian church can scarcely be said to have touched this rural society in any deep way as yet. Not that it has been intentionally neglected. From the beginning many missionaries and pastors have tramped country roads and shouldered magic lanterns in and out of the villages in persistent efforts at personal evangelism. Here and there preaching places and churches have been set out, and some continue,—the current Year Book lists a hundred and seventeen churches situated in villages, out of a total of eighteen hundred,—but it is safe to say that few even of these have been accepted by their communities as an integral part of the life of the village, nor are many of them healthy, self-supporting organizations. In some instances one or two forward-looking farmers have been the nucleus of a church to which they have been faithful as long as they lived. But not infrequently their zeal and faith has not carried on to their sons, so the church languishes and dies. Quite a number of deserted church buildings throughout the country testify to this condition.

In order to obtain guidance for the planting of the rural church in this new day we must learn from the experience of the past,—our failures as well as successes. Of these one main cause seems to have been the lack of any active programme of service to the community. The chief activity of the average church in country as well as city, has been the holding of two or three preaching services a week, and of a one hour session for the children. Thus two of the normal functions of a church, worship and religious teaching, have been carried on, but the actual practice of a Christian programme of social living or community betterment has been almost totally unknown. This neglect has registered itself in an attitude of indifference and disregard of the church on the part of the people generally, which is more difficult to meet than active opposition.

One other weakness has been the lack of trained lay leadership. Even more than in the cities the tradition prevails that leadership in church work belongs primarily to full-time, paid, ordained ministers, and when such are not available church life is suspended. Another serious difficulty, not realized until recently, is that the church even when set down in a rural community is still of city pattern. No adjustments of type have been made in it in compliance with the different living customs of country people. Its services go by the clock, while their life moves by the sun and particularly by

the moon. It is conducted in terms of a complex and differentiated social life, whereas the life in a rural region is a simple unity. It stiffly requires money for its maintenance, money for the support of a city-trained pastor, money for buildings often quite un-rural in form and purpose, and strangest of all to the rural mind, money regularly sent to headquarters to carry the denominational overhead.

Perhaps the deepest-seated problem of all lies in the failure of the church hitherto to think through the tangled matter of a Christian rationale of one's relation to ancestors, to nature, to country and to ruler, all in terms of Japanese history, background and present customs. Every time a festival comes around, or the celebration of any unusual event in family or village life the necessity is seen afresh of integrating Christian belief and Christian habits of living with the rural community,—intelligently accepting and using as much as possible, adapting or correcting where necessary, and vigorously repudiating those elements that offend the universal moral judgment or enlightened Christian experience.

It is not impossible to win the rural people. Though prejudiced and slow to take up with any new ideas or customs, nevertheless they are the most dependable element in Japanese society. Once persuaded of the truth of Christianity they will give themselves to it with a simplicity of devotion that will shame more sophisticated members.

To this people the Christian church is now addressing itself with a new earnestness, and sense of mission. The Jerusalem Meeting was the occasion of a through study of rural conditions, resulting in a set of preliminary findings spoken of as one of the most valuable of any brought to that meeting. The findings of the Meeting itself, too have served as a great stimulus to the church in Japan during the past two years. The visit of Dr. Butterfield this spring with his careful study of selected rural areas, followed by national conferences with Christian workers, has crystallized the general desire for an advance into a very definite outlining of programme for the planting of a rural church on a national scale.

The programme includes, first, the principle of concentration in a single local community parish, or a nest of contiguous ones. It then calls for a scientific survey of rural life in the immediate community. It presupposes a sympathetic evangelistic approach to the rural mind and heart. Once established the church is to be

self-supporting, through the part-time labour of the pastor, the farming of church lands, and by gifts in produce or time on the part of the church members. The functions of the church are to be, of course, primarily those of worship and religious instruction, but are also to include a service of recreation, health, culture, home-training and actual relief work for needy groups. The leadership in this national movement of church extension is to rest partly with a trained laity and partly with specially prepared staffs of resident and supervising workers. For this task of training, rural church courses are needed in the present theological schools and in addition new institutions must be established, with model demonstration centres. Co-operation from abroad will be rendered largely by missionaries who shall be "rural counsellors," trained in the technique of developing a Christian rural society, as well as a rural church; by special lecturers and experts who shall make occasional visits from abroad, and by response to any other specific requests that may be made directly by the rural church leaders in Japan.

To be sure this is as yet a paper programme, awaiting actual performance: but it is a significant gain to have before the eyes of the church so clear a charting of the ideal course that lies ahead. One might wish that there had been a more thorough-going destruction of Dr. Butterfield's suggested programme in the interest of reconstructing it in terms of local Japanese conditions, instead of adopting it almost as he presented it; but after all the main principles underlying the new approach to the rural church problem are fairly common in every country to-day, and the necessary changes in this or in any country can come only after the church is actually under way.

For changes are bound to come, and we must fearlessly prepare ourselves to give them sympathetic reception, if we are to offer to Japan this new gift of a Christian rural order. City people are innovators, imitators, and common carriers of new customs and ideas. But the country people are not so. When they finally take a thing they make it over into their own; and like the grain of wheat it must fall to the ground, die and rise again from the new soil before it can bear fruit. No institution is ever truly naturalized until it has taken root in the life of a rural society. So in the case of the rural church we must look for fundamental modifications of organization, of church habits and functions, and still deeper, of interpretations

of Christian experience. If Japan has a distinctive contribution to make to Christian thought it will probably come from rural sources, for that alone is where the pure flavour of Japanese life is to be found. Jesus of Nazareth as seen by us may suffer a transformation as he comes to be seen through Japanese eyes along twenty centuries of oriental history; and the apprehension of the living God as knowable and experienced by the Japanese farmer may ultimately express itself in a theology scarcely comprehensible to us.

It is here rather than in any novelty of method that the originality of the present proposals lies, and it is here that we may feel the daring challenge and the thrill of a new adventure in faith. The Christian church is to be given to the rural people,—cast among them as seed,—and allowed, even encouraged to spring up in forms and spirit congenial to their manner of life and thinking. This fact is, perhaps, not yet clearly seen, but once grasped it will demand of everyone concerned, church leaders, missionaries and co-operating agencies abroad a degree of sympathy and patience, together with a self-forgetting sincerity of purpose hitherto unreached by any of us.

It must be a slow process in any case. Indeed, it is doubtful whether such a rural church programme as is now set before the eyes of the Christian forces in Japan can ever be launched and carried through by outsiders at all. And by outsiders we mean the city headquarters of the denominations where church policies are determined, as well as foreign missionary agencies. Here and there scattered throughout the country are a handful of Japanese and foreign workers who are burying themselves in rural community life, and slowly bringing to birth about them a truly Christian society. We cannot doubt that these centres will in the coming years be multiplied a thousandfold as a genuinely rural church takes root.

Therefore, if we were to try to select the one immediate step which would do more than anything else to bring to actual life this magnificent programme of ideals it would be that our present schools of training open their hearts and their curricula to the rural emphasis, providing a pathway of training into rural church and social leadership. Even a few passionately devoted young “ruralogists,” men and women, thoroughly trained will carry with them the sure promise of a future rural church, and this in turn will leaven rural Japan.

THE CHURCH AND THE TRAINING OF LEADERS*

C. D. KRIETE

The task suggested by the subject assigned to me seems so large that I have taken the term church in its widest meaning, believing that the task is too great for the Japanese church to do alone, and that it requires for its accomplishment the fellowship in service and giving of Christians both in the Japanese church and abroad.

I am afraid that some of you will be disappointed to find this paper so largely critical. This is not due to any unwillingness to recognize the contributions which have been made by certain schools, along the very lines which are being criticized. It is due to the fact that I believe this is not the time for us to be congratulating ourselves on things done, but one in which we should fix our minds on the things which remain to be done in order to give the Church that place of leadership which it should have in the intellectual, social, moral and religious reconstruction of the world.

The Church's conception of its task of training leaders will be determined by its conception of its own mission in the world. There was a time in the history of the Church when its leaders considered it as an end in itself. Few of us, I think would be found to agree with the author of *The Shepherd of Hermas*, who is quoted by Dr. McGiffert as saying, "the church was created before all things, and for her sake the world was formed." In theory, at least, we believe that the mission of the church is something broader than merely maintaining its own existence.

In practice, however, I fear, that in Japan, we are making the church an end in itself. We are absorbed with the problem of the existence of the church. The preoccupation of the church with the problem of self-support is one indication of this. The numbers of members, the statistics of baptisms, the records of church attendance occupy a large part of our attention. The criticisms indicated in

* A paper read at the Annual Meeting of the Federation of Christian Missions, 1931 (abridged).

Mr. Olds' article in the *Japan Christian Quarterly* of a year ago indicate that the general public also feel that the church is too absorbed in problems such as these, to the exclusion of the weightier problems which are waiting for the solution of the Church in the light of Christian experience. Perhaps more of us would be inclined to take for our interpretation of the mission of the church, the words of Dr. Hume, quoted by Dr. Butterfield in the Jerusalem Report, namely, that the purpose of the church "is to Christianize life in all its social, industrial and governmental relations." Certainly nothing less than that will satisfy us.

But the task for which we must train leaders goes even beyond that. The task of the church is to bring men into fellowship with God. In this age of science, which has revealed to us an infinitely enlarged, and increasingly complicated universe, who must communicate a faith that is bold enough to seek fellowship with the Author of it all. In the face of an immense antagonist, infinite time allied with infinite space, the church must assert that man is the centre. For all we know, this may be the baseless fabric of a dream, but it is the task of the church to make this dream the faith that men live by. The leaders we are to train must themselves have, and they must be able to communicate to others, a passionate desire for such fellowship with God, and with each other, in creating a new heaven and a new earth where men can live together in love.

It is so obvious as hardly to require mention that the Church in Japan has from the very beginning been blessed with remarkable leadership. The earliest missionaries found students eager and able to receive theological instruction. With such material at hand it was natural that many theological schools should be established, thus bequeathing to later generations the difficult task of uniting these theological schools, a task not yet satisfactorily completed. The part that these theological schools, both for men and for women, played, at first in the work of propagating Christianity and later on the work of apologetics, is very well known to all students of mission work in Japan.

But it must be confessed, and we who are engaged in this work ought to be the first to understand, that our theological schools have been too late in recognizing and too slow in adapting themselves to the needs of a new day which has dawned upon us.

When we judge the men who are at present coming from our

theological schools, by the high standard of the mission of the church as outlined above, we must confess to a feeling of disappointment. It is a rare thing if the theological graduate comes out of school with a great absorbing passion for establishing the Kingdom of God here in Japan, and a still rarer thing if he has any clear conception of what that kingdom would be like, politically, economically, and socially, and in its international aspects.

If this criticism is severe, it is not meant unkindly. I have the greatest admiration for the men in the ministry with whom I have co-operated. I have been surprised often at their grasp of truth, and have been lost in admiration at their willingness to sacrifice for the cause to which they have committed their lives. When I remember that most of them have reached adult years before they formed any decision to enter the ministry, and that many of them knew nothing of Christianity until they had reached adult years, I am surprised at their devotion and loyalty and understanding of the Christian mission and their devotion to it. Considering their opportunities, I think they have accomplished a great deal in doing the work for which they have been trained. But it is with their opportunities that we have to do here, and these opportunities must be made more commensurate with the greatness of the task which is committed to them.

The statistics for theological seminaries in the Christian Movement for 1931 list 30 schools with an enrollment of 632. The situation, however, is not quite as discouraging as that. There are really eleven theological seminaries of advanced scholastic requirements which are training most of the pastors for the churches. Five of these are in the Kwanto District, two in the Kwansai, and the rest are in the provinces. There is also a measure of co-operation in the schools in the Tokyo district, making the duplication of effort much less than a mere glance at the statistics would indicate. But when we remember that the Educational Survey estimated that nearly ten million yen would be required in endowment to make the theological schools for men self-supporting it will be seen that much still remains to be done in the way of co-operation. A closer union, or even a closer federation of those schools at least which are at work in the same territory, would seem to be absolutely essential, not only to conserve much needed funds, but also to create that confidence and *esprit de corps* which would send out men prepared for their work and conscious

of the greatness of their mission. It has been well said in the findings of the Japan National Christian Council, that "present day requirements in the training of religious workers are far beyond the resources of any one church or institution to meet, and conference and co-operation are much needed."

When we come to consider the methods of theological teaching we find much room for improvement. I am sorry that this paper is not based on more direct and detailed information from the various theological schools. But I believe that a careful survey of the curricula, and the methods of teaching in our various seminaries would reveal the fact that too many of us are still conceiving our work, or at least in practice acting on the conception that it is our mission to impose a finished Christianity on a docile world. We act as if we felt that we had the truth eternally committed to the saints, and all we need to do is to understand it ourselves and pass it on to others. The spirit of research is largely lacking, because we have not provided the inspiration or the facilities for it. In planning our courses do we not often forget that a single Christian truth, hammered out in one's own experience, has more transforming power than the most carefully elaborated and most logically conceived system of theology handed down from the past. Fellowship with God in the work of saving one piece of wreckage from the wastefulness of our present system, or constructive group thinking through to the Christian solution of some practical problem will do more to prepare a theological student for the work he will have to do, than listening to lectures on the most perfect system of soteriology by the most eloquent professor who can be secured in Japan or abroad.

The theological schools must then be made more experimental than they are to-day. We should consider it the height of folly to try to teach chemistry without a laboratory, but our theological seminaries, are set right down in the midst of a most perfect laboratory for experimentation in the work of saving men and women, and yet few of our students spend much time there trying to put into practice the things they are learning in the seminary. If Kagawa is a great leader to-day, it is because he believes and acts on the belief that the choice treasures which he gathers from the saints of all the ages, and from the mighty intellects of our own time, can be put into immediate practice in the slums among the very dregs of

humanity. He believes that the Son of man came to seek and save the lost and he stakes his life on that belief. Though all may not be able to attain to such a high quality of mind, they certainly should be able to achieve such conviction and faith in the reality and practicability of the things they are learning.

Our theological schools both for men and women also need to extend their courses to include a much wider range of curriculum. If we expect the leaders of the church to lead in the establishment of the Christian order in business and political and international life, then we must give to our students at least the method, and acquaint them with the materials for the solution of these problems. There is urgent need in our seminaries for such courses in Christian Ethics as are given by Dr. Ward at Union, where students are compelled to see the injustices and inequalities and anti-Christian character of our present social order, and where they are inspired to dedicate themselves to the solution of these problems. More emphasis at this point would do much to counteract the strongly nationalistic tendency of many of the churches. But this brings us to the greatest need of all in theological education in Japan—the need for a Union Theological seminary of University grade.

We must face the fact that the Church in Japan will not occupy a place of leadership in the religious thought of this nation until it can produce a better type of ministry than we have been producing. Our imperial universities are sending out into society annually from five to six thousand men highly trained, who are destined to be the leaders of the thought of the nation. Unless we can secure and train men who can lead them in their religious thinking we will fail in our mission. It is a fact that the church is not reaching and holding them. Even the graduates of our own Mission schools, who have been earnest Christians during their school days can hardly be persuaded to keep up their connection with the churches afterwards. Besides the field of human knowledge has so expanded, that the training which was adequate for us and for our generation will not prove adequate for the generation which is coming after us. We must have men in our churches who are able to preach so that the simplest and least educated will be attracted and held, but must at the same time be able to meet the educated men of the nation on their own ground and bring them into fellowship with God.

I believe there are many earnest and intelligent students in the Government High Schools, and also in the Universities who could be persuaded to enter the ministry and to take the lead in this work of intellectual leadership, if there were more theological schools of sufficiently high grade which were grappling with the practical problems in which they are interested. This would be especially true, if the proposed union theological centre were to be a real centre of research, offering facilities for investigation, not only in the problems of theology, but in the more practical subjects outlined by Miss McCausland in her paper last year,* and on all of which the church must speak with the voice of authority, if it is to retain its leadership in the intellectual, political and moral life of the nation. Such an institution when fully established, should invite into its seminars Japanese leaders of thought who are making an earnest effort, but at present without proper co-ordination, in the solution of the immediate problem of adjusting Japan's changing thought life to the new problems of a rapidly expanding industrial world, and for which we are convinced we have not found adequate solutions either in the East or West. It would also, as opportunity offered, bring in from abroad recognized leaders who are making their contribution to the Christian solution of such problems.

I suppose it goes without saying, that its great interest would be the achievement of theology, a which while rooted in the past, would make its chief aim the bringing of the treasures of the past to the solution of the problems of the present and future. Such a research institute of theology should of course be above denominational lines. It would, and I think the experience of similar institutions abroad proves that it would, create a deeper and broader loyalty in greatly enlarged groups, which would go far to solving one of the most serious problems facing the Church of Christ in Japan to-day.

There still remains the problem of training of pastors and women workers for rural work. It seems almost unbelievable that though some of the eleven larger seminaries have for years been training ministers who for the most part are to engage in rural work, none of them have ever seriously grappled with the problem of training men with a real grasp of the Christian solution of rural problems.

* See *Japan Christian Quarterly*, October 1930.

Our theological graduates have all been of one type, and consequently our churches are all of one type. They have never really sunk their roots deep into the life of the community. Here and there pastors have been driven to sink themselves into such problems. But such men have always had to work without any specialized training, and have had to grope their way by sheer force of personality into what should be their main work as pastors of rural churches.

The time is certainly ripe for one of the theological schools, I think all of them, which are ministering largely to rural populations to make the Christian solution of such problems a part of their regular curriculums. They should add courses of agriculture, not with the intention of making farmers out of the preachers, but so that they should be able to understand and lead their communities into a deeper love of their work, and into better ways of doing it.

Our women's theological institutions should of be a different type, training women whose approach would not be primarily theological but who would know how to make a practical contribution to the home problems that confront the women of the rural districts. Our schools of man and women should offer courses, dealing with rural economic problems, co-operative enterprises, and there students should be made familiar with the solutions of such problems as have been found to be profitable in other lands. They should be especially trained in the profitable ways of employing their time both in the matter of leisure time employment, and in recreation. The churches would thus become the centre of many social activities and have a share in all movements for the betterment of the communities to which they minister. In that way they would create the atmosphere in which the more deeply spiritual message of fellowship with God could come to fruitage.

Much still remains to be said about theological education but this paper is supposed to include the training of others than pastors and professional church workers. How can we help the Church to train the men who are to be the leaders in the intellectual, social, industrial and political life of this Empire?

When we remember that the total number of students in Christian schools of Middle School grade and upwards is only 26,613, and compare this with tens of thousands of students in Government schools, and then remember that even our Christian schools are losing their

prestige, and that those who come for education are second and third choices, the hope of the church being able to train those who are to be the leaders of the nation, seems a very distant ideal.

But the question we must answer, is "What are we going to do about it?" It certainly is not like the Church to give up an ideal because it is difficult, or even impossible. If it is true, that in our eagerness to secure students, and government recognition we have sacrificed something of our unique mission of training men in self-giving devotion and loyal purpose to establish the kingdom of God, our first obvious duty would be to recapture that sense of mission. We should be praying for the success of the ventures in progressive free education outside the stereotyped government system, which Miss Kawai, Mr. and Mrs. Hani, and others are making; and while we thank God for their enthusiasm and faith and devotion to a worthy ideal, we should be praying for the raising up of others with equal faith and vision to extend such experiments. The educational needs of to-day call loudly for the establishment of more such independent ventures. But even in the schools already established, in conformity with Government requirements, there is much that we should do.

The first is, a critical examination of our own distinctively Christian teaching. Some of us have at great sacrifice preserved the right to such features of our education. Compulsory Chapel and study of the Bible have been kept in our curricula, even though their retention meant the loss of certain coveted privileges. But an examination of the way in which some schools use these privileges, makes one wonder whether they were worth preserving. Perhaps the Educational Commission may find it true of us, as they found it true of China, that "the teaching in the departments of religious instruction is the poorest of all the teaching they do."

We all have the teaching of the Bible as an important feature of our religious education. It is of course, as I think all of us recognize, the preeminent source for the enrichment and nurture of the Christian life. But there is nothing magical about the Bible. The mere study of the Bible as a subject in the curriculum cannot be guaranteed in some mysterious way to result in Christian conduct. The memorization of Scripture and a technical knowledge of the contents of the various books of the Bible does not at all guarantee that the Bible so memorized is the hidden manna of the

soul of the one who has memorized it. Nor is it enough that the teacher to whom this task is assigned is an earnest Christian, and wishes to teach it. We wish our teaching of the Bible to result in a love for the Bible and the Christian way of life on the part of the student. Unfortunately it often has the opposite effect. If our object in studying the Bible is Christian living, then why not make that the subject of our study, and use the Bible, as a source book in which to find the solution for the very real problems which are engaging, or as least should engage, the minds of our pupils. For the teaching of this subject we need teachers, especially trained teachers, who make this their object in teaching and who will know how to make it fruitful in real Christian living. There is a great need for an agency which will train such teachers of the Bible, specialists in modern religious education methods to whom the religious education in our schools should be entrusted. Some beginnings have been made along this line, and I hope those who have weighed such methods in the balance and found them not wanting will take the opportunity of the discussion hour to tell us more about their methods and results.

Another place at which Christian schools could regain some of their lost prestige, is in closer co-operation with the homes from which their students come. In our contact with the homes of our students, we have a rare opportunity to influence, and at the same time win the loyalty of these homes. More co-operation between church and school is desired in this work. We have also largely neglected our opportunities in welding the alumni of our various institutions into a united force that could be used as a unit to speak authoritatively on moral questions of the day. If the Christian movement were able to command the loyalty of even half of the alumni who have graduated from our Christian schools, not only would the financial problems be on a fair way to proper solution, but the wider interests of Christian living would have a great impetus forward.

All of these failures and weaknesses in our present system seem to me to point in one direction, and I cannot close this paper without making another plea for an interdenominational, well endowed and equipped university, equal in rank to the Imperial Universities. The failure to realize this ambition of some years ago, I consider to be the most serious mistake that the Christian movement has made in Japan, and the correction of this mistake at the earliest possible date is

the most important and pressing problem facing the Christian church. Dr. Schneder calls attention in the current Year Book to the fact that "a majority of educators, and others, including a number of influential men connected with the now existent universities, feel that a central Christian university, fully ranking with the imperial universities is needed for the success of the Christian movement" and he further says, that "even at this late date, there still persists in more widely spread form than before, especially among Japanese leaders, the conviction that such an institution ought to be established." I can not believe that a movement so essentially right is dead. It is only waiting the appearance of a man or group of men with sufficiently daring vision and faith and ability to carry it to a successful conclusion.

There are still other interesting fields into which we might well extend our educational work, at present practically untouched. To capture the small towns and villages for Christianity it is necessary to reach the artisans and merchants, the permanent population. There would seem to be a fascinating field for some one with initiative and training to establish a technical school for the training of artisans, and giving them back to their communities as a Christian leaven.

Thanks to the impetus which the great enthusiasm of Kagawa and his co-workers give to any problem they touch, a splendid beginning has been made in training rural leaders in the various gospel schools which have been held in various parts of the empire. The immediate response secured, and the success which has crowned even slight efforts in this direction should, and no doubt will, result in the rapid expansion of this work of Gospel rural schools.

If the church is in earnest about capturing the leadership of the empire, it will need to do more than it has yet done to reach the young men in the universities, with their forty thousand students. A challenging programme on the part of the Church will do more than anything else to enlist these young men. If they are not won in the days of their idealistic enthusiasm, they will probably not be won. Is not this one of the points at which we must work in order to secure for the church the prestige which characterized its earlier history? I don't remember ever to have seen a record of any definite concerted efforts to reach the Normal Schools with their 5,000 students. Except when individual missionaries enroll them in Bible classes, or as they are drawn into the churches in the ordinary

course of events, this field is practically untouched. All of us have had experience of the power which these primary school teachers may become in the country districts. In view of their future influence, to continue to neglect this important field seems inexcusable.

When we think of all these possibilities, it seems that the Church has hardly begun on its task of training leaders. A previous generation was awakened to enthusiasm for missionary work by the slogan, "The evangelization of the world in this generation." Many of us are here to-day because of the enthusiasm which the consciousness of that great objective gave to the students of our day. This was the impetus for the great forward missionary movements of an earlier generation. The time is ripe for another great advance. When we realize the greatness of times and the immense antagonists which are beginning to show themselves we shall be able to give the challenge which will again draw the youth of all lands in a crusade for the realization of fellowship with God and our fellowmen throughout the world in the Kingdom of God.

Some salient points in the discussion on the above paper

"Go's call, must be the real one; and unless men are called of God they ought not to enter the service. Our business is to develop in youth such a sense of spiritual realities as to open the way for the call of God." (*Stirwalt*)

"God frequently uses men in calling others to his service; and evangelistic missionaries in the field can do much toward extending the call of God to young people who may be trained for Christian leadership." (*Iglehart*)

"There is a litmus test for leadership which never failed: Is it the desire of the student to become a great man or to serve society?" (*Vories*)

"There is an alarming destitution in spiritual things in Japan today, outweighing—even in this period of poverty and distress—the destitution in material things. The religious state of Japan is a pitiful thing. Industrial leaders and the masses, as well as the students of the land are without the inspiration of religion. This fact should serve as a strong challenge to Christian youth for spiritual leadership." (*Wainright*)

"Our ablest young men do not see where our churches and seminaries link up with life. We must demonstrate that we know how to live as Christians in the midst of the life of today." (*Jorgensen*)

"We need more gentle and sympathetic treatment for our seminary students. They often have swelled heads, but what recent graduate does not have such? They think they are graduates, but in reality they have but begun to assimilate truths studied." (*Moule*)

"As to a union seminary, the education committee of the N.C.C. appointed a committee several years ago to study the question, and came to the conclusion that this is almost impossible at the present time. The reason is valid: the theological department in each institution is the centre of Christian religion in that institution, and the loss would greatly weaken Christian influence. As to a Central Christian University, a few days ago that problem was discussed for several hours by a committee of well known Christian leaders. They came to the consensus of opinion that there may be two ways to realize it:

a. To unite existing institutions upon the plan of Oxford and Cambridge. To this most did not agree.

b. Dr. Ibuka has suggested that if we are to have such an institution it must be quite different from existing institutions, and it must be conducted on lines wholly different from government institutions. Expense would be a great problem. But there is no general agreement as to the advisability of the move" (*Ebisawa*)

"Christian schools thrive in prestige when not starved to death. Our school is jammed, and turned away candidates while the other schools both government and private of our city have vacancies. All the theological graduates are in Christian work." (*Winther*)

"We can only justify Christian schools because they are either more Christian or more educational. If military training is part of the curriculum we must justify it. Most educators have been coming to condemn it. But the Christian issue is more important. How can we fool ourselves and think we are making Christians in classes and Bible hours, when on the drill ground we are teaching students the art of killing their fellows.

I do not find it necessary for us (as Christians) to possess schools in Japan. But I do find it necessary that what we do shall be Christian. (*Walser*)

Findings

Believing that the Church has a responsibility both for training its clerical leaders and also for producing lay leaders in Christian work and Christian leaders in all the walks of life, the Federation accepts the following statements as adapted to the needs of today and instructs the secretary to transmit them to the National Christian Educational Association and the National Christian Council:—

I. Theological Schools.

1. That we rejoice in the amalgamations in theological education already effected and hope that further interdenominational cooperation may be realized. As a first step, we recommend that existing schools both for men and for women, without abandoning regular courses, each develop a specialty such as rural work, city social service, or religious education, looking towards an interchange of students.

2. That there should be included in the curricula of theological institutions of Special grade, experimentation in social work, both rural and city, and such a study of economics and social science as will enable the students to give effective leadership in the social and economic application of the Gospel.

3. That these schools should amplify their courses to provide for more supervised field work in religious education both in regular Sunday School work and in such types as vacation schools, week-day schools in religion, etc., and also to emphasize guided experiments, projects, and investigations of specific social problems.

4. That the advanced theological institutions of university grade should be further developed and made available not only for regular students, but also for post-graduate study and research by Christian workers of experience.

II. Rural Education.

That we approve the findings (already adopted) of the Conference of Rural Evangelism, No. VI,* on the training of Christian rural workers and the laity, and recommend in addition that investigations be made with regard to the feasibility of establishing in small towns Christian schools for apprentices in various crafts.

III. General Education.

1. That we rejoice in the existence of some secondary Christian schools outside the national educational system carrying on experiments in progressive education, and believe that the cause of training Christian leaders would be advanced by the establishment of more such experimental schools.

2. That we request the National Christian Educational Association and/or the National Christian Council to appoint a special Committee to investigate the whole question of military training in Christian schools.

3. That we recommend that each Christian school make a study of the efficiency of its present methods of religious education, and have at least one teacher on its staff specially trained for religious education.

4. That we believe in the desirability of filling the gap in our Christian educational system by establishing more primary schools, and that we request the National Christian Educational Association to investigate the subject.

5. That we reaffirm our conviction that in all Christian schools, including Sunday Schools, systematic and unremitting efforts should be made to develop the spirit of internationalism.

IV. Missionary Education.

That while emphasizing the need of trained Japanese leaders, we lay the same emphasis on the training of missionaries. In particular, missionaries should be encouraged continually to study Japanese religions, history, and culture, as well as the Japanese language.

* See *Japan Christian Quarterly*. July, 1931.

THE CHURCH AND MISSIONARY CO-OPERATION

A. EBISAWA*

We are feeling increasingly the necessity of co-operation between all the Christian forces in Japan in view of the great challenge confronting us in this particular period of general unrest. The spirit of unity and co-operation among the different denominations and Christian bodies is stronger than ever before, especially since the launch of the Kingdom of God Movement.

The co-operation with Christian forces abroad too is improving from year to year. We have now made it almost a custom to exchange fraternal delegates with the Chinese National Christian Council. I had the privilege of visiting their Biennial Meeting this year and renewing our fellowship.

The work of the Council too in recent years is getting more and more linked up with that of the International Missionary Council, especially since the visit of Dr. Warnshuis last autumn. The Council sent us this year a rural commissioner in the person of Dr. Butterfield. He arrived in April and made a personal investigation of the rural situation travelling from Kyushu clear across to Hokkaido. With his rich experience and keen insight he was able to give us such help that the first Rural Conference held at Gotemba proved to be the most efficient and epoch-making event in the history of evangelism in this country. New ideas were given to us for entering into new fields, and we find that we must now approach it entirely from a new angle with different plans and message more suited to the life of the country people.

The new vision has made a great appeal to us, and I much hope that the missions will back up this new task. In the light of the vision revealed, I personally feel that there are now wide doors open for our missionary friends for the next fifty years. Is it too much of an ideal to hope that each mission will open a demonstra-

* Extracts from a speech given during the Annual Meeting of the Federation of Christian Missions.

tion centre in some prefecture, which may become a centre of rural evangelization, and so press on until the whole area is covered by these experiments? A missionary in a country village will find a unique place for his activities, of which perhaps a city dweller can never dream. The disadvantages will be more than compensated by the joy which comes from contact with such simple-minded people as the peasantry. A rural missionary will have time to deal with living personalities in contrast with many city workers who are wholly taken up with the mechanism of their work. A rural missionary's home will become a centre of new information and learning which will help to build up a rural civilization. His method of work must of necessity differ from that of the city worker, but there is nothing to compare with it in effectiveness.

I feel more keenly about the need of missionary forces than perhaps you missionaries yourselves do, and even more than some of my fellowworkers. When we think of the vast unoccupied fields and the immense tasks entrusted to us, our Christian forces need to be increased rather than diminished in order to meet the great opportunity.

We feel that the future policy of missions must eventually be revised and the methods of evangelism must also undergo a radical change in view of the transformation of social conditions. But this does not mean a policy of retrenchment. Decidedly not! On the contrary it calls for more forces to occupy this wide field.

I had an article on "The place of the Missionary in the Future" in *The Christian Movement* in 1926. I still hold to the ideas that I put forward then after close personal observation for several years. Perhaps you will allow me to quote a paragraph or two from it. "Because of the changes in our social conditions as well as the growth and progress of our national life, it is imperative for us to re-examine our plan and programme in the light of the new situation and with the experience of half a century." I do not mean by this to advocate any special policy. That is outside my task, but if I may be allowed to express one or two of my own ideas on the subject, I should like first of all to see more of a unified policy in missionary enterprise. Just imagine what it would mean if there were a single missionary agency to deal with, and if there were a unified organization on the field.

At any rate I want you, my missionary friends, to realize the importance of your mission at this peculiar time. I want you to realize that the majority of right-minded Japanese workers are more than glad to have your valuable co-operation. In order to strengthen this remark, let me in closing refer to two resolutions passed at two conferences in recent years. At the All-Japan Christian Conference convened in June 1928, we made a statement which reads as follows:—

“Inasmuch as evangelism is a world-wide co-operative task, incorporating the spirit of Christ, we would carry on the work in harmony with the principles of true brotherhood without any distinction between nationals and workers from other lands.”

At the Kamakura Conference which was held in April 1929, the following findings were drawn up:—

“In considering the relations between missions and churches in Japan, your committee beg leave to report as follows:—

1. In the progress of Christian work in this field, the leadership of the Christian movement has inevitably and appropriately passed from the missions to the autonomous churches and the chief responsibility for the evangelization of this nation now rests upon these churches.

2. At the same time it is abundantly clear to us that there still remain large and important areas in this field where the missions may find scope for their best efforts, as for example in pioneer evangelism in unoccupied fields, and among comparatively unreached classes in Christian educational institutions, theological seminaries, schools and colleges for the youth of both sexes, kindergartens, etc., and in special services like the production of literature, work among students, survey and research work, etc.

3. In order that the work of this land may be carried on in the highest degree of effectiveness, it is essential that there should be between the missions and the churches with which they are associated the fullest degree of cooperation.”

I believe that the above is the general state of mind of our Christian workers in regard to the missionary enterprise. No one can minimize the great contribution of the missions to the growth of the churches, and I wish that it be also so in the future. The missions have invested many personalities and funds, and have

rendered such invaluable service for the building up of Christian characters as well as Christian institutions.

We are aware what it means to have to work among people with different customs and different culture, and to try and reach them with the handicap of a strange language. We have to learn to sympathize with the younger missionaries in particular who are beginning to realize these difficulties. Certainly Japan must be a very difficult field to work in, but it is also one of great opportunity.

The evangelization of a country is not an easy task to be accomplished in some fifty or sixty years; it is a long and patient task which will take centuries. Japanese Christianity has made steady growth in the light of the shortness of the period of seventy years. Since I was in China this year I have learnt to appreciate in a new way how fortunate we have been to inherit the noble heritage of our veteran ministers and missionaries in this land, for it seems at present that ours is the only stable church in the orient. The future of Christian work here is certainly hopeful compared with that in other fields. Let us take heart and pull together at this very difficult and unique time of building up the Kingdom of God in this country.

BUDDHISM FROM WHENCE ?

C. P. HOLMES, D.D.

The longer I live in this country, the more I am convinced that Christianity is confronted with a religious system which cannot be ignored. Buddhism shows no signs of weakening as a system, it manifests remarkable virility and versatility even if no great missionary passion. We all know how well it is adapting itself to the work of taking care of the young and to social service enterprises.

There are one or two comfortable ways of looking at it. One is that it is a preparation for the coming of the Kingdom and in due time will just naturally coalesce with the greater good proclaimed by the Founder of the Christian Religion. If that be really true, the time ought to be almost here for the emergence of a Buddhist type of Christianity, for the preparation has been most thorough. There is another attitude which is also very comforting, namely that really in essentials there is not so much difference: illustrations can be freely taken from one system and used in the other with practically no essential change. Religion is one at heart; to recognize this is to work for the peace of the world and the good of humanity, hence why precipitate any crisis in the life of this nation? Yet despite all this we as Christians still feel there is something really unique in Jesus Christ which calls for transmission even though it send a sword upon the earth. We are encouraged in this attitude when we understand the most experienced Japanese Christians feel precisely the same.

When we read the writings of mature Japanese Christian scholars of recent date, we find that their mind is working along quite a different line from either of the attitudes here outlined. Michihata Taisei of the Congregational church is a voluminous writer on Buddhist subjects and I am indebted to him for much of what follows. His main contention is that Buddhism is a system, which has been influenced by Christianity at every stage of its progress but has never yet surrendered, a thing which it must do sooner or later. He makes free to say that the Buddhism taught in Japan to-day is not the

teaching of Buddha in India at all. The sacred writings of this school (*Dai Jo Bukkyo*) were written during a period of 70 or 80 years from the latter half of the first century of the Christian Era extending into the second century, which was seven hundred years after the time of Buddha. This means that this school is not pure Buddhism, but is a composite teaching having derived its inspiration from Christianity or Manichaeism along with the religions of India. The leading Buddhist scholars in Japan recognize this.

He argues that the original five commandments of Buddhism were framed under the influence of Hebrew religion during the Captivity in Babylon. These were increased to ten and still later to two hundred and fifty but the germ of influence came from the Mosaic law. If this is true, then the disciples of Buddha exactly reversed the process set in operation by the Hebrew law-maker. We have been taught that the Hebrew law was formulated upon the earlier laws of Hammurabi, in which case an entirely new content was introduced, namely the Worship of Jehovah God as the one and only God. All the Hebrew law centred round this conception. If in that form it reached Indian Buddhism, then they took not only God out of it, but the gods as well, for these laws come to us shorn of all religious conceptions.

But when we come to Amida Buddhism as we know it to-day in Japan, we seem to be upon much firmer ground in the study of its origins. Believers in Amida Buddhism so we are told received the influence of Christianity in four different periods. The first period is towards the end of the first century of the Christian Era until the middle of the Second Century; this influence was received in the western parts of India. The second period was the age of the To dynasty in China. The third period was in the age of Oda Nobunaga, when the Roman type of Christianity was introduced into Japan. The Fourth period is the present.

Now when we come to make a close study of the origins of Amida Buddhism all Japanese scholars point to Zendo Taishi as the one who must be studied to get at the truth. He lived from 631 to 681 A. D. He came from a staunch Buddhist family and was inclined to favor Hokkekyo; but after studying Confucianism he was so pleased with its tenets, that he went to China to study it under the celebrated priest Zenshi. He lived in the temple of Myokoji at Choan for thirty years practising religious mendicancy. The Nestorian religion

entered Choan when Zendo was twenty-two years old. The first Nestorian temple was built there three years later. The rapidity with which the Nestorian churches were built and the whole country brought under its sway was, as Buddhism saw it, like a bolt from the blue. Zendo was an ambitious young man and it is unreasonable to think he lived in the midst of a movement of this kind without being under its influence. Zenshi died at the age of 84 and soon after his death, Zendo raised his Nembutsu standard, formulated his celebrated "Namu Amida Butsu" formula, and began the propagation of the Amida type of Buddhism in dead earnest. When we consider that here is a type of Buddhism which has been generated in Japan by Honen, Shinran and Rennyo, and among all the sects of Buddhism stands to-day as the one almost impregnable rock, having a type peculiarly its own, we cannot but admire the sagacity of the man who first thought out the system.

The psychology of the situation in Choan China in Zendo's day, was perhaps something like this: here was a powerful religious movement coming from Europe through Persia and making a profound impression everywhere. The Christian Bible was translated into Chinese and an Imperial edict said all must read it. The Emperor had a library of 200,000 volumes with richly furnished reading rooms which all were encouraged to use. The Nestorian cathedrals were crowded with worshippers. While there Zendo would hear of a One God, the Maker of Heaven and earth; he would hear much of the future life and prayers for the dead; but more than that, he would hear of Salvation through Faith. He would hear of the Cross of Christ and much about the Atonement; he would be confronted with great form and ritual in service, the saying of many prayers, the burning of candles, the priestly robes and functions. The thing which no doubt appealed to him the strongest was Salvation through faith. Here was something entirely new, no Buddhist sect in Japan had taught such a thing and, for that matter, no Buddhist sect in India either. The very novelty of the truth may have appealed to him but more than that: the native religious institutions of his soul likely told him that Faith was the way of Salvation. For had he not tried often to save himself by his own efforts in the way of meditation and prayer as taught by the earlier sects in Japan? He accepted the idea of Faith whole-heartedly. But when it came

to fixing his faith upon something, he could not himself surrender to a foreigner; and this Jesus whom the Nestorians preached was a foreigner of a small and insignificant country. He found a formula ready at hand, a word which was on the lips of the common people in China; it was the word "Amida" which means eternal life. Like Bunyan's pilgrim these people were crying out for eternal life and a happy thought seized Zendo, namely, put Faith and Amida together, tell these people if they believe they are saved, they are saved; if they believe they have eternal life, they have it. But Zendo rejected Jesus. Is it any wonder therefore that Jodō Shinshu has only a vague conception of a One God, with some limited ideas of Atonement and even some conception of Incarnation, with a wonderful sense of Faith in Amida which will unconditionally save from all the horrors of eternal death. People like an easy religion, and here is one which has fastened its grip so firmly upon this country, that large number of people are convinced that the supreme good is contained in their formula "Namu Amida Butsu": that no self effort in any direction is necessary, since here is complete rest of soul. The Zen sect in Japan have always been open to new light and truth, but not so Jodo Shinshu. One thing is clear from what I have said above: the Christian Faith must be clearly differentiated from any other faith such as the Shinshuists have arrived at; consequently our conventional terms about Faith also have to be used with great caution in this community.

Buddhism in its heart attitudes depends upon Zendo. From his time a new idea seized Buddhism in general, namely to depend upon Hotoke for Salvation: not to be separated from Hotoke, but to become one with Hotoke. This idea is surely Christian and must have entered Buddhism by way of Zendo. Zendo did not intend to change his own religion, but he saw the peculiar differences in Nestorianism and these were unconsciously added to his own system. The first impulse was to do work among the common people, the second was worship at six o'clock in the morning, the next was ancestor worship and prayers for the dead. The first place he erected was a place of prayer for poor people on Mt Rozan in China. The upper classes were hard to reach, many among the nobles and upper classes called themselves Nestorian Christians but knew nothing of Christ. In his temple Zendo made offerings for the poor people, and thus his work spread principally among them. Zendo made a beginning too in

Buddhist music. Shaka had given four reasons why we should not praise — Pain, Emptiness, Uncertainty and Unconsciousness. In Nestorian Christianity hymns were used to celebrate the excellence of Christ, hence among the first things that were done in the Amida worship was to compose hymns after the Christian custom. Zendo published a rather extended hymnology which is used even until to-day by many sects including the Tendai. These hymns were copied from contemporary literature, largely from Confucianism; they are very monotonous, and anything but musical. Zendo possibly got his inspiration for all this from the Nestorian priests who always worshipped at seven o'clock in the morning and as many as seven times a day. On these occasions there were always prayers for the dead. No doubt Zendo attended these solemn services and there conceived the idea of a liturgy for his own people. In his own temple he worshipped at six in the morning and six times a day instead of seven.

Buddhism to begin with was a philosophical system, without a God, without a soul, and without consciousness, but some centuries after Buddha's death a change was made and there grew to be a strong inclination towards belief in the reality of the soul. Ancestor worship and prayers for the dead, however, were still unknown. These really began with the feast of Lanterns, a festival which originated in China and was not pure Buddhism, a fact which most Japanese Scholars admit to-day. Some scholars contend that it was Fuku Sanzo (705-774) of the Shingon sect who introduced ancestor worship and prayers for the dead into Buddhism. Fuku Sanzo was intellectually inclined to the idea of Salvation by one's own efforts (*Jiriki*) while the Jōdō people were of course the opposite: they believed in Salvation faith in the merits of another (*Tariki*). From the first they took more kindly to the idea of prayers for the dead. An entirely new conception of this kind must take time to get under way; it is most likely that Zendo really started it in his Amida worship while Fuku Sanzo may have given it powerful help.

Kobo Daishi and Dengyo Daishi went to China to study Buddhism in 802 and 804 A. D. respectively. Nestorianism was already 200 years old in China, while Zendo's Amida worship was at least 150 years old. The Shingon faith in China was already thoroughly saturated with Nestorian teaching, and although Kobo Daishi never mentioned these facts, he simply learned as a part of Shingon

teaching what was already there. The work of these two men in China was colossal, but so far as we know they did not produce anything new; they transplanted into Japan what they saw, including the rite of baptism. Indeed, in the Shingon sect in Japan the very rites of eating and altar service which Kobo Daishi saw used in China are used to-day. The Cross is a sacred symbol in this sect. As the Shingon people clasp their hands in prayer so do in a great measure the believers of Jodo Shinshu; but this was also a characteristic of the Nestorian ritual. This is extended to the use of the finger in printing one's stamp which was a religious rite among the Nestorians.

The Reformers of the 11th and 12th centuries in Japan found the source of their inspiration in Zendo's work. The saintly Honen who while perusing Zendo's Annals was attracted to his determination to repeat his Nembutsu three times a day. In this point Zendo's teaching was especially attractive, inasmuch as he overturned the doctrine of works as essential to Salvation, and taught that all that is necessary is the words of prayer in the mouth of the believer. Honen made his resolve to repeat that formula sixty thousand times a day. As he grew older he increased it to seventy thousand, for he was determined that the hour of death should not find him without the words of prayer on his lips. Michihata suggests that Zendo got his idea from the Nestorian priests who repeated the Lord's Prayer many times a day. Shinran placed the emphasis not so much on the number of times the formula is repeated but rather on the faith which accompanies it in the heart of the believer. Rennyo four hundred years ago claimed as his principal teacher the great Shinran, and he makes another step in advance when he says that neither prayers or faith alone are sufficient for Salvation; the major requirement is repentance and then Amida's great Pity will forgive. These were truly great movements.

What would all this have meant if Zendo had accepted Jesus Christ whom the Nestorians preached? But he did not, and consequently this whole movement becomes a study in the subjective side of Religion. It is the saying of the formula, it is the exercise of Faith in the heart, it is the exercise of Repentance as a movement in the heart that saves. In all this Amida Nyorai has been thought about, until he has become to these people something more than an abstraction but instead is clothed with all the language of personality.

Karl Barth has warned us to think deeply of the wonderful objectivity of God's world, that God's grace as Augustine said is really grace, that religion is after all receptivity. All this is missed completely in Zendo's system. We need to be careful therefore not to make the same mistake as the Shinshuists did and simply use the name of Jesus instead of Amida.

As we return to our author for a closing message, we find he is very modest in his attitudes. He considers he has made but a beginning in a task which he hopes to pursue further. He sees in Zendo's connection with the Nestorian Religion a satisfactory explanation of the Amida sects in Japan. The work of Honen and Shinran and Rennyo if entirely dependent upon literature as transmitted from India, would be entirely unintelligible. This sect found a rich soil in Japan, but Japan always receives, assimilates, and strengthens the models she takes. She accepted the model from Choan China but greatly enhanced and enriched it here in native soil. The zeal of the Nestorian priests transmitted through Zendo accounts for the wonderful virility of these sects but at the same time this in itself constitutes a powerful reason why Amida Buddhists in Japan should seriously consider the foundations of their own religion and remedy the initial mistake of Zendo when he rejected Jesus Christ. It is as if some of the fragrance of the flower has been stolen from the field of Christ and grafted upon a foreign stem. It is still a foreign graft, and it should return to Jesus Christ. In the present age Buddhism is once more copying the Christian Religion but no process of mere copying can ever produce the genuine article. It is for this reason that at the age of 28 Michihata Taisei left Buddhism and with many of his friends returned to Christianity where he has discovered true religious values and, he believes, the true Religion.

THE ROKURIGAHARA EXPERIMENTAL FARM

MAKI VORIES

An article in *Fujin-no-Tomo* first gave us the knowledge of the existence of the experimental farm at Rokurigahara, near Karuizawa. The following information was gathered through informal conversations with the leader of the farm.

In order to help readjust the hard-pressed farming life of the country, the prefectural government has enlisted a group of ten young men to start an experimental farming under the guidance of their appointed leader. These men were the pick of the country in health, in ability, and in spirit of adventure, and they were chosen especially because they are not heirs to their fathers and consequently had no hope of inheriting land of their own. To this group the government made a grant of land on very easy terms and allowed them the free use of a cultivating machine. They are to purchase the land at the rate of ¥100.00 a year for ten years.

These young men, spurred with the spirit of adventure, came around their leader, and started their cooperative farming with the motto: "Cooperation is the foundation for independence." Before long, they felt the lack of religious sanctions, and as they had no definite faith they decided to erect a small Shinto shrine on a slight elevation in their land.

With the aid of the big gasoline tractor the cleaning and cultivating of the virgin soil were soon done, and the farm was duly planted with cabbages, potatoes, barley and beans. In the meantime suitable brides for these young men were being sought for, the final choice being made by the young men themselves during the winter following. They were young women of courage and ability who were willing to plunge into this untried experiment and to put in their own labour on the farm along with their husbands.

This being settled satisfactorily the young men started to build ten houses to receive their brides. Here again the government made a loan toward building these houses. The young men carried stones

from the river for the foundations and put in much of their own labour on the buildings to save expenses.

When the houses were completed, the leader prepared lots and put them first upon the altar in the shrine, and then let the young men draw them to decide the occupants of the houses.

All the preparations were done, and the wedding of the ten pairs of brides and grooms was planned, by the prefectural government office. In the presence of the Governor, the wedding rites were performed in the central house on the farm by a Shinto priest, and the happy brides and grooms took up their abode in their new houses.

There is a lot of about one acre around each house for the personal use of the occupants on which they started to raise their own food supply, each house according to its wishes, sweet potatoes, beets, tomatoes, carrots, turnips, *daikon*, and what not. Some raised chickens: others had upland rice planted, as there was no paddy field on this farm, and they were eating a greater variety of vegetables on account of having no rice fields.

At the time of our first visit to this farm, two years ago, the young brides were seen on the field harvesting barley. The leader's wife and all the rest were in a neat costume of very dark blue trousers over their kimono, with mittens on their hands, and a straw sun-shade on their heads. They looked quite fit for the task of their own choosing.

The men were further afield doing bigger jobs. A large autotruck was seen carrying a load of cabbages out of the farm. We were told that they were sold to the dealers right there on the ground, by the *cho*,*—the land space of planting. They told us also that Mt. Asama, which commands the farm on the north, pours ashes on the fields and spoils the cabbage crops sometimes.

With the aid of morning worship together at the shrine, the eleven families endeavoured to keep up their courage and the spirit of cooperation, but the leader confessed the weakness of shrine worship as a spiritual influence.

We visited the farm again this summer. "*Kohan-no-Koe*" (the monthly publication of the Omi Mission) which we have been sending to them since our last visit, has made a tie of friendship

* 1 *cho* equals 2.45 acres.

between us, and it made our second visit very pleasant. Six babies arrived in the course of one year; two out of them passed away, due to the lack of proper preparations for child birth on the farm. There is no doctor within the radius of seven miles, nor is there any midwife within reach. The inexperienced young wife of the leader has to do the work of midwifery, she herself being the mother of two wee children.

The farm was going on as before, except that hard times are hitting them too, and we found them not using the machine on account of being unable to buy gasoline for it. The leader talked somewhat discouragingly of the difficulty of practising cooperation. The government sends teachers to lecture to these young people, but they are chiefly theoretical and lack in practical experience.

Living on the farm is possible on account of the individual lots for individual use, but cooperation for common profit is quite a problem. They do not understand the meaning of cooperation. Education for cooperation must accompany such an experiment, the leader remarked.

It is encouraging to see the measure of success these young people are achieving and to know of the purpose actuating them. But we could not help feeling that we should like to see a similar experiment carried out on thorough-going Christian principles. This sort of thing would surely be a worthy undertaking for any Mission or Church.

THE MENACE OF THE CAFE

YAHEI MATSUMIYA

Until recently the item 'waitress' (*Jokyu*) did not appear in the statistical report of women's occupations prepared by the police authorities. But towards the end of 1929 statistics collected by the Public Welfare Bureau of the Home Department clearly state that there were then 51,559 waitresses in Japan. Of course there were waitresses before that time, but the number disclosed at this time is astonishingly large, being 2,000 more than the number of prostitutes. At the same time *geisha* girls numbered 80,717 and ordinary waitresses (*shakufu*) 73,942. Waitresses working in cafes and bars are free compared with the other groups of women who are under more or less strict control of the authorities. It is very easy to become a waitress and there is no lending of money involved, so that they are not at all under obligation to their masters as are the prostitutes or *geisha*. They have no promise of salary, but collect their own money direct from the guests.

As a result of the ease with which this work can be obtained cafés have been springing up all over with very little capital. The Ginza in Tokyo has become a centre of cafés and has gained the name of 'Ginza Yoshiwara,'* and is rapidly turning into a place of sensual degradation. In Greater Tokyo there are now 7,830 cafés. This is ten times the number of restaurants. It is all the more remarkable considering the present "hard times."

At Ueno, Tokyo, there is an employment agency which does a big business with people coming in from the country to the north of Tokyo. Many of these are women who, in the past, would have been very grateful for an introduction to the position of house-maid, but to-day they are not interested in such work. Practically all of them ask for jobs as waitresses. This is because they come from

* The Ginza is the main shopping street; the Yoshiwara is the big prostitute-quarter in Tokyo.

homes which are in debt and must have ready cash. Consequently the women run to a trade which brings quick gains and does not demand very hard work. Many married women also are coming to Tokyo for this work. According to the Tsukiji police there has been a great increase in waitresses because of unemployment in other occupations. In many cases the husbands are out of work, so the women, often with two or three children, become café waitresses. In fact 70% of the waitresses are married women.

Generally speaking the agreement between a waitress and her employer is very simple so that it is easy to enter this work. I believe very few go to employment agencies, but simply slip into the shop with the sign out, "Waitress wanted." No conditions are required and there is no police interference. When tired they may rest and may leave at will or go to another café. There has been no tax on waitresses up to this year, but now there is to be a tax of seventy five sen *per capita* per month, levied on their masters.

The waitresses look down on the geisha and prostitutes as those who have fallen into the lowest depths of society; whereas they consider their own calling a decent profession. It is no accident that these women have been gathered from nearly every walk of life and have joined this café business. They have been increasing like rats in number; cafés have been spreading like an epidemic! Two years ago in the whole country there were but 50,000 waitresses while to-day there are 23,300 in Tokyo alone. They outnumber the Tokyo geisha and prostitutes by 2,300.

At one time the prostitutes were to the fore, but they were replaced by the geisha. Now the geisha seem to be doomed. Probably the licensed quarters will take down their sign boards in the near future and the geisha houses may go out of existence. By keeping a good superficial appearance and with little expense men may be able to enjoy the female sex fully! Because of the financial depression the waitresses are fitting in at the expense of the more expensive means of entertainment.

As a result of this many prostitutes are joining the waitress horde and houses of ill fame have changed into cafés! In 1929 there were some 950 tea houses which started to do the café business and the number has steadily increased. In addition there are numberless little eating shops and even booths behind the sign-boards of

which you see young women. All this shows the tendency towards economy and direct dealing in satisfying the sex demand.

Last year in the district under the Metropolitan Police Bureau 561 cafés were fined, 182 had their business suspended and 7 were closed. Many others were let off after a severe reprimand. One night this past summer in a slum district across the Sumida river there was a police drive in which 1,200 police worked from 11 p.m. till 5 the next morning. They only got 9 thieves and imposed 22 fines and detained 27 suspicious individuals. The same night from midnight until 2 a.m. the suburban Omori police held up fifty motor cars and arrested 100 men and women. The women were mostly café waitresses and the men were doctors, managers of companies, college professors, military officers, and others. This indicates the extent to which this business is carried on.

The menace of the café is really a serious one. The above facts are only extracts from features on the surface, but if we see the facts hidden behind—moral decadence, the waste of money, homes wrecked, danger to health, and the life, we can not help but be alarmed at the harm that is being wrought. In exposing these facts it is our purpose to arouse the public conscience so that there will be a strong movement against this menace to public morality and hygiene. We need to make a single standard of morals for men and women. We appeal to Christian leaders, with their message of fidelity and purity, not only to hope for a betterment of these conditions, but to stand up and take an active part as leaders in the crusade against this unspeakable evil.

DEPARTMENTAL NOTES

NATIONAL CHRISTIAN COUNCIL NOTES

WILLIAM AXLING

THE KINGDOM OF GOD CAMPAIGN:

The question has been raised as to whether the Kingdom of God Movement is not just now manifesting a sense of weariness. Partial statistics collected for the first half of the present year, however, give evidence of the exact reverse. Instead of slumping it has gathered momentum.

Statistics may mean much or little but a comparison of the statistical data for the past six months with that of last year brings out the interesting and significant fact that the movement, in every phase of its activity, accomplished as much during these six months as it did last year during the same period and in some respects nearly doubled last year's records.

In 1930, during the entire year, campaigns were held in 250 cities and centres. During the past six months, 259 local campaigns have been held. The total attendance for 1930 was 265,000: during the first six months period of this year the meetings held under the auspices of the movement were attended by 157,942 people. The number who signed cards as inquirers during 1930 was 13,837: the figure for the past six months is 8,842. During 1930, 1300 different meetings were held: in the past six months 665. In 1930 the churches that participated in local campaigns numbered 750: the number for the first six months of this year is 508.

One important thing in connection with the statistics given above, for the past six months, is that they are incomplete. For instance, the Tokyo Committee has not as yet collected and tabulated the returns for the many campaigns held during this period within its jurisdiction.

The figures given above have to do only with the evangelistic meetings held under the movement's auspices.

In addition to these meetings during the past six months, 31 Training Institutes for Christians were held in different parts of the Empire. In these 12 denominations and 340 churches participated. The purpose of these institutes was to train lay workers for aggressive and effective participation in the campaign. So far this crusade has been too much of an officers' crusade with the rank and file of the Christians inclined to



The 2nd All-Japan Conference of the Kingdom of God Movement, Gotemba, September, 1931

stand by as spectators. 157 sessions of these 31 Institutes were held, attended by 11,008 Christians. The aim to hold at least one Institute in each prefecture was almost realized during the six months. Plans have been made to reach the remaining prefectures during the latter part of this year.

Another feature of the Campaign during the past six months has been its drive into the hitherto untouched rural area with its 12,000 villages and almost 40,000,000 people. In April an Institute for the Training of Leaders of Rural Gospel Schools was held in Tokyo attended by 100 delegates from every rural section of the Empire. Thus far this year some 30 of these Rural Gospel Schools have been conducted. The object of these schools is to bring together a group of from 15 to 25 picked young people from the villages of a certain area and during a period of a week or ten days give them intensive training for the Christian and community leadership in their respective villages. 450 such young people attended the 30 schools held during the past six months.

In the field of rural evangelism the Central Committee of the Campaign also participated in the All-Japan Rural Conference, which was held at Gotemba in July, by sending 30 delegates to that gathering and collaborating in all the work of the exceedingly important meeting. The findings of that epoch-making Conference were published in the last issue of the *Japan Christian Quarterly*.

AN ALL-JAPAN CONFERENCE ON EVANGELISM:

There was held on September 2-4 at Gotemba, under the auspices of the Kingdom of God Campaign a second All-Japan Conference of Evangelism, for the purpose of outlining the plans and policies of this movement for the next year and a half. It was attended by either the Chairman or Secretary of nearly all of the 87 District Committees, the members of the Central Committee, the head of the Evangelistic Bureau of the different Communions, and the Executive Committee of the Federation of Christian Missions. There was a total attendance of 130 delegates coming from every prefecture of the Empire, including Korea and Sagalien.

The findings of this Conference will appear in the next issue of this magazine. One of the most heartening facts that came out during the sessions was testimony from every part of the Empire that prejudice against the Campaign and hesitancy to participate in it is passing away and more and more the churches and pastors are rallying to its support.

There was absolute unanimity in the conviction that under God this movement came to the birth at a time when the nation needed it most. The business depression, the acute unemployment situation and the distress in the rural area, are turning the thoughts of the people to the higher and more abiding things of life. Moreover, the activity of the communists, the organization of aggressive militant anti-religious movements, the passion

for pleasure and the yielding to cynicism and atheistic materialism are gathering such momentum that only such a movement as this can in any adequate way meet the challenge of the hour.

From the rural areas especially came the assurance that the people were ready for a great Christian advance.

The testimony as to the dynamic and creative effectiveness of *The Kingdom of God Newspaper* as an evangelising agency was most encouraging. The large number of churches which are availing themselves of it and using it where the spoken word cannot go was a revelation.

During the past six months the Campaign has driven an entering wedge into the rural field. It has not as yet, however, found an entrance into the factory and industrial section. It was keenly felt that this should be one of the goals from now on. As a means of realizing this it was suggested first that a conference be called of Christian workers who are at present engaged in work in this area. Secondly, that in the near future Christian factory owners and Christians who employ a large number of labourers be called together for a frank discussion of such questions as capitalism, labour conditions, hours, wages and the relation of employers and employees with a view to finding a solution for these problems in harmony with the teachings and spirit of Christ.

In the field of mass evangelism it was decided to ask Dr. Kagawa to give himself to the 18 prefectures which he has not visited since this Campaign was launched. The matter was considered of organizing evangelistic bands to do follow-up work in the areas where campaigns have already been held, especially for the purpose of conserving the work done and to lead the inquirers into church relationship.

One significant note was struck in almost every session, namely that this Campaign ought not to end at the expiration of the three years period. This note was especially insistent from the sections outside of Tokyo. Still another note was the challenge from the floor not to soft-pedal on the goal of "One Million Christians for Japan." Rev. S. Kimura stirred the conference when, in a spontaneous fiery appeal from the floor, he declared "having set one million souls as the goal for this Campaign we ought not to give up the fight until it is realized even though it costs us our lives."

In its vision, in its consciousness of a mission, in its spirit of unity and in its high determination to carry-on, this Conference marks a milestone in the onward march of this Campaign.

A TRAINING INSTITUTION FOR LEADERS OF GOSPEL SCHOOLS:

On October 5th and 6th there was held at the Doshisha University under the auspices of the Kingdom of God Campaign, a second Institute for the Training of Leaders for the Holding of Rural Gospel Schools.

This was similar to the one held in Tokyo in April and was intended to serve those in southern and western Japan who could not attend the Tokyo Institute.

A COMMISSION ON CHURCH HISTORY:

Under the auspices of the International Missionary Council a commission of Church History professors is visiting Japan in order to study the matter of making available to the indigenous churches of the East the lessons of the history of the Churches of the West.

The men chosen to serve on this Commission are Professor Shirley Jackson Case, Head of the Department of Church History in the Divinity School of the University of Chicago, Chicago, Ill., Professor W. D. Schermerhorn, Head of the Department of Church History and Missions of the Garrett Biblical Institute, Evanston, Ill., and the Rev. Edmund Robert Morgan, M.A., who is the Warden of the College of the Ascension for training missionaries, and also lecturer there in Christian Doctrine and Church History.

They arrived in Japan September 28th and remain until October 31st. Their work, as outlined in Dr. Mott's letter will be as follows:—

1. To visit the leading theological colleges and other principal training institutions: to become acquainted with the provision made for the study and teaching of Church History—its extent, quality of the work done, including instruction, also the materials or sources available in the library: the interest in the subject: if any lack of interest the reasons: the difficulties in the way of more adequate provision: next steps, etc.

2. To review the Church History literature available in the chief vernaculars. In this connection to ascertain materials available in English, German, etc.

3. To discuss with those in charge of the principal vacation centres, or resorts, the possibilities of Extension Courses in Church History for missionaries and for nationals.

4. To discover the sources of information on the field as to the history of Christianity in that field, and as to measures for building up adequate archives to preserve important records in the evolution of the indigenous churches.

The National Christian Council has made plans to facilitate them in their work of enquiry.

FEDERATION OF CHRISTIAN MISSIONS

Condensed report of the Thirtieth Annual Meeting, 1931

J. SPENCER KENNARD Jr.

The Federation of Christian Missions in Japan met for the thirtieth annual conference in the Karuizawa Auditorium from July 29 to August 2. The theme was The Church in Japan, divided into three sub-topics, The Church and the Rural Problem, The Church and the City Problem, and The Church and the Training of Leaders.

New departures were the handling of each discussion by sub-topics and especially in the findings. A Findings Committee of four persons, for each one of the three topics, brought in their recommendations for discussion and action at special sessions. In this way it was hoped the annual meeting would yield lasting results.

Fraternal Delegates, introduced at the first session, included Bishop, Motozo Akazawa, President of the National Christian Council, Rev. Ahira Ebisawa, Secretary of the same, and Rev. Saburo Yasumura, Secretary of the National Sunday School Association. The first-named hailed the age when racial lines were abolished, and pastors of the East served as missionaries to the churches of the West just as heretofore the latter have been missionaries to the Orient.

The devotional periods, led by Rev. J. C. Mann, had for their theme the Faith of Abraham, studied from three standpoints: Old Testament, St. Paul, and St. James. The annual Sunday sermon was a challenge to purer motive: the only adequate impulse must be sense of calling to represent Christ as his ambassadors revealing his love.

Business Sessions

Following the roll call and introduction of fraternal delegates, at the first business session on July 29th, the following appointments were made:—*Recording Secretary*, W. C. Carl Nugent; *Business Committee*, Darley Downs, A. C. Knudten; *Publicity Committee*, G. E. Bott, Miss Edna Miller; *Nominations Committee*, G. W. Bouldin (Chairman), F. Ainsworth, V. A. Crawford, Miss W. Draper, Miss C. B. DeForest, G. H. Moule, A. J. Stirewalt, Mrs. G. S. Phelps, Wm. C. Kerr; *Arrangements*, Mrs. C. Noss, Mrs. Erskine, Mrs. Dunlop, Miss A. B. Williams; *Music*, Mrs. E. C. Hennigar, E. T. Iglehart, W. M. Vories; *Seating*, W. H. Erskine.

It was voted to send to Dr. and Mrs. Kenyon L. Butterfield a message of greeting and appreciation for their services in Japan.

The business session on Thursday afternoon was devoted to reports. Dr. Wainright spoke briefly of the work of the Publications Committee and submitted the annual

report of the Christian Literature Society whose chief item was the consummation of the plans for a joint Christian Literature and Bible Society Building. The Report was received. The report of the Executive Committee of the Federation was presented by the Secretary Dr. Kennard. The significant actions taken during the year included the receiving into the Federation membership of the East Asia mission (O.A.M.) in accordance with the action at last year's Annual Meeting. For the first time in nine years the Federation found itself out of debt, and it was accordingly recommended that the annual assessments be reduced, the suggested amount being ¥25 per delegate. The significant departure in this year's programme to record was a two day Pre-Conference on rural evangelism under the leadership of Dr. Butterfield. Minor items of the year included: the decision to publish a condensation of discussions, instruction to publishers of the *Quarterly* to furnish reprints as desired, and effort to get up-to-date reports for insertion in the *Year Book*.

Bishop Akazawa, Chairman of the N.C.C. made a significant recommendation to the Federation looking toward closer cooperation between the two bodies. "We want," he said, "to go hand in hand together, working each for the success of the other." To this end, with a view to cooperation in the matter of rural evangelism, he asked that a committee be appointed by the Federation so that if called upon it might work together with a similar Committee from the National Christian Council. This proposal was discussed at the Saturday session, and it was voted, that the Executive Committee be instructed to appoint a Committee on Rural Work, to cooperate should the occasion arise, with a similar committee of the National Christian Council.

The report of the Japanese Language School presented by the Principal, Rev. Darley Downs, was adopted. Since September last some 54 persons in Tokyo have done language work under direct instruction, and 97 have been enrolled in the Extension Department. Toward expenses this past year ¥1900 has been received through Baron Sakatani from Japanese givers. The revision of teaching materials has now been completed. The courses in Japanese culture have been further systemized, and in addition to formal lectures have included seminar work in Japanese history.

The Committee on Work Among the Koreans presented its report through Dr. J. A. Foote, which was adopted. During the year the third Korean church in Japan has been undertaken, at Fukuoka, and work opened at 7 new centres. Most of these Koreans are congested in the big cities and have a bitter struggle for a living, conditions continuing about as before.

The report on the Publication of the *Japan Christian Quarterly* was presented by the editor Rev. W. H. M. Walton and adopted. Three of the issues were given to the special subjects of Children, Rural Work, and Education respectively. Of 45 contributed articles 24 were by Japanese writers with wide denominational representation.

The report of the *Japan Mission Year Book* was presented by Mrs. May F. Kennard in absence of editor, and adopted. The effort at division of field with the *Quarterly* has made the Year Book less of a collection of articles than of reports, and given it more of a historical emphasis. The death of Mr. Converse and the necessary departure from Japan of two other members of the Committee much handicapped the work, and it was not possible to produce as early as planned. There was good cooperation by writers, contributions coming from 10 Japanese writers and 20 foreigners.

In the absence of the Treasurer Mr. Hackett, Mr. Roy Smith was elected to act as ad interim Treasurer.

The financial report of the Federation was presented by Mr. Roy Smith.*

Further reports presented and adopted included those of the American School, the Canadian Academy, the Fraternal Delegate to Korea, and the Fraternal Delegate to the National Christian Council.

The proposed Mission's Mutual Fire Protective Association was reported by Rev. A. J. Stirewalt on behalf of the Committee appointed by the delegations to study the project. As revised by this Committee no risk could be incurred in excess of ¥10,000, such risks were to be at least 60 feet apart, cost of operation was fixed at limit of 10% of proposed ¥2 per ¥1,000 of reserve (ie. 20 sen per ¥1,000), and the Association to go into operation when aggregate risks underwritten had reached a minimum of ¥2,000,000. Following discussion it was voted (unanimous): "to instruct the Executive Committee to submit the plan for a Missions Mutual Protective Fire Association, as revised and approved by the Federation, to the constituent bodies; and to authorize it to organize such an association when the underwritings amount to ¥2,000,000 as provided in Article 5."

It was voted to recommend to the Annual Meeting of the Federation in 1932 that Article 9 be amended, fixing the annual levy at "Yen 25 for each representative in the Federation, to which the Mission is entitled." In the meantime, in accordance with precedent it was voted to fix the fee for each delegate for the year 1932 at ¥25.

The report of the committee appointed last year to study the question of closer cooperation with the National Christian Council in the publication of the *Japan Mission Year Book* and the *Japan Christian Quarterly*, was presented as follows:—

1. That in future the Publications Committee of the *Japan Mission Year Book* and the *Japan Christian Quarterly* consist of twelve members, half of whom be appointed by the F.C.M. and half by the N.C.C. That the appointments be two a year for three year.
2. That there shall be an Editor and an Associate Editor for each publications, of whom the former shall be nominated by the F.C.M. and the latter by the N.C.C., each for a period of three years.
3. That in the event of resignation, etc., place be filled for balance of the period only.
4. That the *Year Book* and the *Quarterly* be "Issued by the F.C.M. cooperating with the N.C.C."

The words "Cooperating with" were amended to read, "In consultation with." It was voted (unanimous): "That the recommendations of the Joint Committee on Cooperation, as amended, be approved; and that, upon the report of its approval by the National Christian Council, bylaw No. 5-b, calling for 'a Committee on Publications composed of nine persons,' etc. be changed to read, 'a Committee.....of six persons..... that two shall retire each year.'" The question of the reduction of present committee from nine to six was left with the Executive Committee.

The Christian Literature Society presented the possibility that Government requirements may necessitate reorganization, and it was voted: "That this Federation of Christian Missions approves of incorporation of the Christian Literature Society as a Joint Stock Company instead of a Zaidan Hojin, already approved at a previous session, if the Society finds it necessary and advisable to seek that form of incorporation."

Regarding the report appearing in the press that certain escaped prostitutes had been forced back into slavery by police officials, it was voted: "That the incoming Executive Committee be instructed, upon their verification of the report, to take action in protest in common with the National Christian Council and other bodies concerned."

* For full details see *Japan Mission Year Book 1931*. pp. 3285.

The report of the Nominations Committee was adopted, as follows:

OFFICERS OF THE FEDERATION:

Chairman, H. F. Woodsworth.

Vice-Chairman, Gurney Binford.

Secretary, J. Spencer Kennard Jr.

Treasurer, Harold W. Hackett, (*pro. tem.* Roy Smith)

EXECUTIVE COMMITTEE: The Officers and

1932 W. H. Erskine, J. E. Knipp, Miss Caroline Peckham.

1933 Miss Emma R. Kaufman, Rev. G. W. Rawlings.

PUBLICATIONS COMMITTEE:

1932 W. H. M. Walton (*Editor J.C.Q.*), Miss I. McCausland, H. F. Woodsworth.

1933 Mrs. J. S. Kennard Jr., A. K. Reischauer, H. V. E. Stegemann.

1934 S. H. Wainright, Herbert V. Nicholson, Willis C. Lamott (*Editor Year Book*).

CHRISTIAN LITERATURE SOCIETY.

1932 Darley Downs, Miss Kate Hansen, P. C. Price, A. J. Stirewalt.

1933 E. T. Iglehart, Arthur Jorgensen, H. D. Hannaford.

1934 J. F. Gressitt, W. McIlwaine, J. C. Mann.

TRUSTEES OF SCHOOL OF JAPANESE LANGUAGE AND CULTURE:

1932 G. Bowles, T. A. Young.

1933 W. Axling, (D. C. Holtom,) H. W. Myers, (P. S. Mayer.)

1934 D. R. McKenzie, L. C. M. Smythe.

WORK FOR KOREANS:

1932 S. P. Fulton, Miss A. M. Henty, (L. L. Young coopted).

1933 John A. Foote, G. K. Chapman, K. Tristram.

NATIONAL SUNDAY SCHOOL ASSOCIATION: Charles W. Iglehart.

AMERICAN SCHOOL REPRESENTATIVE: Mrs. H. D. Benninghoff.

CANADIAN ACADEMY REPRESENTATIVE: Mrs. Roy Smith.

FRATERNAL DELEGATE TO KOREA: W. Merrell Vories.

FRATERNAL DELEGATE TO N.C.C. H. F. Woodsworth.

NECROLOGIST: G. F. Draper.

THE CHRISTIAN LITERATURE SOCIETY OF JAPAN

AMY C. BOSANQUET

NEW PUBLICATIONS:

A Piece of Pomegranate (Zakuro no Kataware), contains three stories by Dr. T. Kagawa, of which the first appeared originally in the *Kingdom of God Weekly*. It takes its name from Song of Solomon 4.3. and 6.7,

"Thy temples are like a piece of a pomegranate
Behind thy veil."

Let Us Play (Asobimasho), edited by Miss M. R. Paine, President of the Kindergarten Union, is a well bound and illustrated book of songs and music for kindergarten and home use. It is translated from *Song Devices and Jingles*, by Eleanor Smith, and *Song and Play*, by Jean Taylor. Miss Paine has great faith, founded on experience, in the possibilities of wisely taught little melodies and rhythmic musical exercises and games for small children. Even when a child seems to have "no ear," it can often be developed, and developed in a delightful way.

The C. L. S. has again brought out that very useful yearly volume, *The Japan Mission Year Book*, with its valuable articles, statistics and directories.

The leaking, rat-infested, inconvenient temporary buildings of the Kyo Bun Kwan in Ginza are at last being pulled down to clear the site for the new and imposing building which is soon to spring up, shared by the C. L. S. and the American and Foreign Bible Society. There have been long delays, but the necessary contracts have now been signed and the work of construction will go forward. For a year or more the Society's work will be carried in on the Ando building, 4 Ginza, 5 chome, close to the Owari Cho crossing, where they have found temporary accommodation in the ground-floor and basement. It is much to be hoped that friends will bring all the custom they can to the new quarters, so as to minimize the loss on the unavoidable removal from the main street, with its continual streams of passers-by.

THE SUNDAY SCHOOL ASSOCIATION

S. YASUMURA

DAILY VACATION BIBLE SCHOOLS.

The growth of Daily Vacation Bible Schools in Japan in recent years has been very remarkable, not only in number but also in kind. In other countries these schools are a recognised means of getting hold of children outside the ordinary sunday schools, but in Japan they have become a sort of more intensive sunday school programme. This is chiefly because it leads to closer relations with the children than is possible through ordinary sunday schools. Conditions, both social and economic, often hinder the development of week-day activities and the practical work of the church school, but the D.V.B.S. now affords a valuable opportunity of getting more closely into the life of the children in different surroundings, e.g. by the

seaside or in the woods, and so of deepening their religious experience. While these methods may differ from the older methods, yet we often hear through them of actual conversions, and of children beginning to pray definitely at home and on other occasions. They seem to suggest a new line of development in the evangelization of youth in this land.

At the centres where D.V.B.S. were held they have proved a great factor in promoting a spirit of unity and cooperation. The members have learnt that by such means far more effective work is accomplished.

We have given help to fifteen of these schools, but there must have been many more of a similar character of which we have not heard.

TEACHERS' TRAINING CONFERENCES.

This year in addition to the central training conference, at Karuizawa there have been four local conferences at Sapporo, Hirosaki, Biwako and Hiroshima. The Conference at Karuizawa was much smaller than usual. This was due in part to the earliness at which it was held, but chiefly to the fact that stimulated by the success of our conferences different groups have organized conferences of their own. The statistics are as follows:—

Place	Enrollment	Expense to Hdqrs. or grants-in-aid
Karuizawa	38	¥386.73
Sapporo	67	¥ 50.00
Hirosaki	95	¥ 50.00
Biwako.....	62	¥ 40.00
Hiroshima	81	¥ 76.00
Totals	343	¥602.73

JAPAN CHRISTIAN NEWS AGENCY

M. S. MURAO

The Annual Meeting of the Japan Christian News Agency will be held at Omi-Hachiman from November 5 to 9, when it is hoped that representatives from all the affiliated offices will be present. The programme will be given over largely to round-table discussions on the methods and principles of the work, and special attention will be given to those who are just beginning.

The names of all desirous of attending should be sent in to the Office of the Japan Christian News Agency, Shinseikan, 7-chome, Ginza, Tokyo, at the earliest possible date.

BOOK REVIEWS

A GRAIN OF WHEAT (Hitotsubu no mugi) a novel by Toyohiko Kagawa. 374 pages. Now in the 81st edition. Price ¥1.30 Published by the Kodansha.

Kagawa's new book is a "best seller" because it is a wonderful book and admirably written; it is indescribably interesting and one that will give meaning to the life of any reader. It gives encouragement to meet life's problems. It creates enthusiasm and gives direction to life; it's a torch pointing the way to new Showa Japan. It is overflowing with life in mountain and village, seaside and barrack; it is full of shop and factory city life.

In the preface, Kagawa gives his own words as to the purpose of the book. "The anguish of my soul has been very painful as I seek a way to save my countrymen. In thirty years our population will reach the one hundred million mark. The oppression first of China and then of Russia has, greatly affected the expansion of our energy which is truly bubbling over. What shall we do? This novel is my answer. It has been running as a serial in the *Yuben Magazine* and is now published in book form.

"For the past three years, I have spent over half of my time travelling all over Japan from Hokkaido to Okinawa, in city and unto the most remote hamlets. My one conviction is that Japan is not really awake to the problem nor near a solution. How shall I arouse my countrymen to face a promising future?

"The story and inspiration of Denmark with its poverty and salvation is a good illustration of what can be done, and I want to teach those same loves to my own people, the love of the soil, the love of neighbour and the love of God. These three loves are inseparable, real spiritual comrades. The hero of the story as well as other leading characters are dear friends of mine who have lived according to these beautiful loves.

"For the last four years I have been conducting a school for farmers training them for rural life work. Forty friends have eaten and slept together but are now separated in different parts of Japan working as grains of wheat. Behind them are the women workers, who seem hidden but who are nevertheless working as grains of wheat making their life and influence count.

If there could be developed a love of the soil, a love of one's neighbour and a love for God, I believe that even in Japan Proper, with 85% of its area mountainous, the solution of the food problem would be in sight. It

we could open up these unusable hills, by group effort where individual is impossible, Japan might become a nest and illustration of neighbourly cooperation.

"Japanese lack two great spiritual factors in their religious make up, one is an adventurous spirit and the other is patience to win an uphill struggle. The English Puritans are an inspiration to me as I think of them living on oysters, oysters only, that they might succeed in opening up America for their children's religious liberty. Or again take the Mormons of Boston who left the good things of Eastern America and endured the hard life of the desert to make a home for their children. The love of God and faith in His Divine Providence inspired these groups and kept them at their task. Japan needs such a faith in a God of Love, and needs to trust that God to gain a victory out of her hardships.

"The beauty of life in the interior of Japan, simple but sweet in its simplicity, has been set forth with an effort to give the Japanese a glimpse of the Promised Land which awaits their awakening to a love of the soil, a love of neighbour, and a love of God."

This book every Christian worker should read or have told to him, for it will create a faith in the seeds that are sown in Sunday School, in country visiting, in teaching in night schools, in encouraging Christians to let their light shine as did the Christian country doctor with his kindly treatment of the sick, or as did the blacksmith's wife as she took the hero to the Church services, or as the strong evangelist of the story preaches the simple story of the loving deeds of Jesus. The story of 'the grain of wheat, which is to die in the story, is very touching but very beautiful. It was impossible to keep back one's tears: "Surely not that life"? If you want to see how the grain of wheat of Christlikeness is growing in Japan read this book.

To the reviewer this is Kagawa's best book; none of his other novels has such a message or such an appeal: the others one has read because one wants to know about Kagawa and his work, but this novel tells one about oneself and how one can meet one's own problems, and it grips. To see the young hero changed from an ordinary young man who thought only of drink, money and women, because that is what his home and associates had taught him, into a Christian who thinks in terms of a love of the soil, of neighbourliness, of co-operation, and of a love for the sustaining God of Jesus, gives faith that Christ will win Japan, and that Kagawa will yet see his million souls for Christ.

The hero, Kakichi, is the second son but fourth child in a poor mountain village family. The father is drunk most of the time and has served two terms in prison, but never gets control of himself and demands his evening drink at the expense of clothing or anything he can lay his hands on. He becomes paralysed and is helpless. The mother a fine strong

character was married early to this man when as an actor he had visited her town and got as his reward one of the finest girls from one of the best homes. But she is faithful to her family and her worthless husband. The two oldest daughters are sold by the father, the younger one into prostitution in Korea, the elder as a geisha in Nagoya, where later she drifts into the life of the common prostitute. Their debts increase instead of decreasing and they can not send any help to their parents, which is a disappointment to the drinking father. The oldest son is a heavy drinker, a gambler, a pimp, a political agitator, a thief and finally ends up as a murderer. A younger brother ten years old, contracts infantile paralysis and adds to the burdens of the mother and Kakichi and to the distress of the heroine by his demands to be pampered and carried about on her back. Another redeeming member of the family is the younger sister a sweet beautiful child and like her mother a hard skilful worker. The poverty of the home and the sinful lives of the father, brother and sisters are drummed into the ears of Kakichi at every turn in the story, but the rights of the individual and his own responsibility to rise above the accidents of birth and inheritance are well worked out in the story, as well as the thought that a man can be as good and strong as his mother and not as bad as his father unless he wills it.

Yoshie, the heroine is a beautiful character. She is the fourth daughter of a Samurai family, in reduced circumstances, which compel her to work in a silk weaving factory. She meets Kakichi as an individual, away from his home environment and the strength of his growing manhood wins her heart, so that she writes and offers herself in marriage. In spite of having heard of his family and its troubles, she gives up her work in the weaving company, gets permission from her father to go to Kakichi's home and works, literally slaves, while the hero is away serving as a soldier first in Nagoya and then in Tsingtau.

The story starts with Kakichi as an errand boy in a lumber yard in Toyohashi where he has been since he was fourteen, learning the business and the ways of young men. He has been taught by his elders to go to the Licensed Quarters first for fun but later he is introduced to women. This requires money so in order to keep up his dissipation he collects five yen from a customer and never reports it to the master. This theft, however, only lands him in fresh difficulties, till finally the burden becomes too heavy for him and he sends himself a telegram that his father is dangerously sick and so gets leave to return home. His return is not welcome but he finds nevertheless that he can be of service to his parents and so he decides to devote himself to them. He works at one thing and another, but mostly in the blacksmith's shop next-door. A fortune teller has told him that he has the possibility of becoming either a very good man or a very bad man. He goes with the blacksmith's wife to the

Christian services in his town; these help him to decide for the better life, and Church going becomes a joy and strength to him. His mother is somewhat opposed to his going, for she felt that to become a Christian she must throw away her ancestral tablets, but Kakichi's faith is broad enough to allow her, a non-Christian, to serve the ancestral tablets and to have services on behalf of the sister.

Kakichi travels with a monkey trainer for a short time and learns from that man, who once had ideals but had lost them, very many helpful practical lessons; but one thing grips him: wherever he goes he finds men who have regained their manhood through the power of the Christian's God. On his return he finds that the honest man never lacks for work or friends, for as the saying goes the honest man is never forsaken by the angels, and that the man who wants to work for his food, always finds work and to spare, but that the man who is always looking for gain, never finds work.

At this point in the story the Diogenes of the story finds his honest man in our hero and the friendship is a great stimulus to him. This strange man was never understood by the town folks, although he was rich and did much good; he was looking for some young man on whom he could lavish his devotion. The quiet life of the honest and devoted Kakichi as he serves his father and mother appeals to him. He teaches him lessons about the need for Japan to open up her mountains and use them to grow food and raise cattle. He talks to him about the need of co-operative groups to carry on this work and seeks the strength of this young man in the development of his mountain land.

On the third anniversary of the death of his mother's father, Kakichi is sent as her representative to her seaside home and meets there his uncle for the first time, and sees from what a fine family his mother has come. At his uncle's home he meets Yoshie the heroine of the story, who is a silk weaver in the factory living in the dormitory, but who comes to the uncle's home to be mothered by the good aunt along with other girls. Kakichi is not idle but helps his uncle at ship building and one day while helping to raise the newly built boat to protect his uncle he has an accident and is badly hurt. He is about a week recovering, meantime Yoshie neglects her work in order to help the aunt and nurse the suffering boy. Neither Kakichi nor Yoshie is talkative, so that these long silent watches allow them to study one another and understand the depth of character as it is revealed to each. The quiet faithful Yoshie is such a contrast to the other girls running about the place, and especially the boisterous young men and young women in the public bath. Yet in view of his circumstances, he cannot think of marriage or of bringing her to his home where the brother would be the head of the house. She writes a letter to him

however and tells him of her love and desire to devote herself to him and his family. He does not answer the letter but starts for home.

He comes up for the conscription examination, passes and has six months to get ready prior to entering the barracks at Nagoya. It is during these months that troubles pile up. The sister in Nagoya has run away from the prostitute quarters without her debt being paid off. She has run off with her pimp, a young man of twenty, while she is a hardened woman of thirty. She chides her poor mother that "to have lived this life of hell for ten years is long enough for any daughter to pay off any family demands in the name of filial piety." She and her young man live on the poor family which with the drinking and carousing, and the interference of the police who come to try to force the girl to return and satisfy her debt, only add to the worry to the mother. The daughter claims freedom but does not seek to change her ways. The elder brother returns home on parole and joins these two in their drinking and carousing, the three of them try to force the hero to drink with them. Obedience is demanded by the elder brother as the head of the family. Our hero will slave for him but he refuses to sell his soul and takes his beatings and kicks. The brother then sells everything he can get his hands on; he makes demands for loans from his mother and Kakichi, and then runs away, but soon after he is arrested for stealing and for the murder of a policeman. Later when Kakichi calls upon him in prison to comfort him he prefers a copy of Marx to the copy of the Bible offered him. Kagawa's implication is that Japan today is drunk like that brother, demanding what will ruin and not build. The oldest daughter and her pimp soon disappear and not long after word comes to the town gossipers that the daughter in Korea had died in a double suicide pact with her lover in the Government Licensed Quarters.

Yoshie comes to this home and brings peace after all their worries and, in giving herself and her all for the good of the family, becomes an ideal daughter-in-law. Kakichi and she have pledged themselves to live as brother and sister until he returns from the barracks in two years. The mother can hardly believe her eyes, that two young people could keep such a promise! Preparations are made for his going into the barracks, but their work started in the mountain suffers as it is held up by the turn for the worse on the part of the father and the younger brother growing more helpless.

At the appointed time he is called out and seeks to join the other recruits from the town. He is not included in the parade because of the disgrace his town has suffered through his brother, the head of the police having had his rank reduced. Further Kakichi has not been popular with the drinking principal of the school for his temperance activities, and because opposition has caused his cooperative scheme to be misunderstood; indeed he had been arrested but after a week's detention he had been

released. But three women his mother, his sister and his betrothed were there to send him off and though they did not shout they did pray for his success.

While in the barracks his betrothed is bothered by a man from the blacksmith shop. When refused by Yoshie he swears vengeance, and gossips about her and brings first one trouble and then another to the ears of the mother, who nearly loses faith in this devoted girl. The efforts to keep the family alive on potatoes and rice, nursing the dying father, attending to the wants of the weak brother, weaving for her own support, all the proceeds of which went to the mother, early rising to cook the meals and get the house in order, walking back and forth to the mountain to keep up the work which Kakichi and she had started with the Diogenes of the village, especially when forsaken by the few cooperators, made so much more work for her; she was in fact trying to do three men's work, too much for any man, certainly for one frail woman. It proves too much for her strength and the Yoshie becomes the "grain of wheat to die and live in others" just when her devoted life and high ideals are coming to be appreciated by the village people.

In a few months more Kakichi would be returning to claim her and to relieve her of many of the burdens which she had accepted so willingly. On her death bed she calls for her beloved saying, "Kakichi, Christ is in the mountain and is calling for us." Kagawa uses this as a point to call attention to the fact that God set Adam and Eve in the garden of Eden amidst the trees, and the curse is still upon the men and women who neglect the mountain life.

Kakichi is with his regiment in Tsingtau when the news gets to him; he is on guard at the Custom pier when the Chinese refugees, like sheep without a shepherd, are crying for bread and refuge. Their suffering, their poverty, their filth, their starving, appeal to the sympathy of our hero, who gives every cent he has in his pocket. This is on the day that he hears of Yoshie's death, so he finds comfort in serving in her name the suffering ones of this world.

He returns home on the expiration of his term of service, and the welcome he receives is in striking contrast to his departure. Truly as Jesus said the last shall be first, for he was forced to be the last to leave, but on his return, he is at the head of the procession; he is welcomed by the Mayor, the leading townsmen, the new principal of the school, and others in the town, who had despised him and his efforts for character building. He is the only one of the boys who has risen in rank, has received medals, honours, honourable mention by letter and notice to the town, and has come back with manhood, strength, purpose and ideals.

The prayer life of the hero and the heroine, their devotion to the suffering leper of the town, their strength to endure the hardships of their

life, the way the people of the village accept his leadership on his return are well set forth in the book. One is compelled to renew his faith in the Providence of God; to believe anew that God alone can overcome the frailty of the human flesh; that love will conquer; that what God demands is time to let the grain grow; that nature serves those who serve her with love; that neighbourliness is the best way to overcome the common ills of life; that cooperation in the spirit of Jesus is what the world is waiting for; that each individual is accountable to God as to how he uses his own life; and that inheritance is not as strong as the love of God.

The book teaches many practical lessons as to how to overcome the stress and strain of life in Japan by loving the soil, as for example by not wasting any of it, planting nuts where nothing else will grow, and by learning to live on a more substantial diet which can be raised on the mountain sides, "plant nuts and potatoes, and what you do not eat give to the pigs, and then sell the pigs raised on your own waste product and get ham and bacon."

For the evangelist the truths are that the life you live is more forceful than the words you speak, for both Kakichi and Yoshie are few in words but mighty in deeds; that Sunday School work, street preaching, church services by kind and loving workers impress lives with a lasting influence. The book offers a call to doctors to go to and serve lovingly the country people, to Christian workers to go to and help develop the mountain sides of Japan with Christian groups.

The message of the book is that you can not save people by preaching at them, but you can by living the "grain of wheat" life among them.

W. H. ERSKINE

THE CHINA CHRISTIAN YEAR BOOK—1931. Edited by Frank Rawlinson, D.D., Published by the Christian Literature Society, Shanghai, 1931.

The appearance of the China Christian Year Book after the lapse of a year should be of more than usual interest to all who are concerned with the progress of the cause of Christ in that country. They will naturally turn to it for the Christian interpretation of those startling and swiftly-changing events that have crowded the past two years of Chinese history. Upon opening the book they will be met by a significant change. On the title page is the explanation that this Christian Year Book for 1931 is the seventeenth issue of the China "Mission" Year Book, and that it is edited no longer by the missionary forces but by an Editorial Board of seventeen missionaries and Chinese Christians chosen by the National Christian Council. Of the forty different contributors almost half are Chinese.

The amazingly wide field of Christian activity in China is well covered under the following comprehensive division of subjects: National Life, Religious Life, Church Life, Missions and Missionaries, Education, Social Life, Medical Work, and Literature. The shortest division is that on Missions and Missionaries, the longest on Social Life. Peculiar Chinese problems emerge in the papers on the Struggle for Civil Rights in China, Mass Education and Phonetic Character, Famine Relief and Prevention. The Struggle against Narcotics, etc., while others such as those concerning Rural Reconstruction Efforts, and the National Christian Council have a vaguely familiar ring. But on the whole one is impressed with the difference rather than the similarity of the problems of Christian work in China and in Japan.

The article on Present Services of Missionaries and the frank discussion of Church Unity might well receive the careful attention of Christian workers in Japan. The reviewer was impressed by the inclusion in the volume of a scholarly paper on the Roman Catholic Church in China by the Director of the Young Men's Catholic Association. The question of Self-support nowhere emerges, due "to the absence of concerted attention to the problem." The Appendix contains a carefully annotated bibliography of "Best Books in English on China," which should prove to be of particular value to the serious student of Chinese affairs.

One naturally seeks in such a volume for the leading characteristics of the Christian Movement in present-day China, and although this subject is touched upon in almost every paper, we can do no better than summarize here the five significant tendencies described by the editor, Dr. Rawlinson. First, the curve of Christian activity has risen with the subsistence of the spirit of violent antagonism to Christianity. Second, an increasing amount of research and experimental work is being initiated in every quarter. Third, the Christian Movement is building up a constructive programme in response to China's challenge to social reconstruction. Fourth, these experiments and programmes are emerging at both the top and bottom of life in China. The plans of the various headquarters are met and reinforced by experiments due to local initiative. Fifth, the Christian Movement is passing from the mood of thinking in terms of imported and superimposed programmes, and is searching for programmes built up to meet actual conditions and needs.

The Five Year Movement, since it corresponds roughly to the Kingdom of God Movement in this country, is worthy of special study. Organized in Hangchow in May, 1929, at the seventh annual meeting of the National Christian Council, and inaugurated on January 1st, 1930, this special effort is succeeding in inspiring the Christian leaders of China and in lifting them from the fear and pessimism into which they were thrown by the anti-Christian movement, Bolshevik activity and national discord. The aim of

the movement is two-fold: "first, the cultivation among Christians of a deeper knowledge of Christ, of a more intimate fellowship with Him, and of a more courageous following of Him in all the relationships of life; and second, the carrying out of a vigorous evangelistic programme in the hope that within the next five years the number of Christians will at least be doubled." Thus far stress seems to have been laid primarily on the first aim, for in the words of Mr. L. D. Cio, "The above work would be quite futile unless the life of each Christian really becomes Christlike."

The emphases and technique of the Five Year Movement are not radically different from those of the Kingdom of God Movement. One notices, however, a larger use of missionaries in positions of leadership, a fundamental emphasis on the Christian Stewardship of life and possessions, and a vigorous movement for Christianizing the Home. The inclusion of "Literacy" among the six emphases of the movement gives us a glimpse of the magnitude of the task which confronts those who are attempting to bring China into the Kingdom of Christ.

WILLIS CHURCH LAMOTT

"THE CHRISTIAN LIFE." By Karl Barth. Published by the Student Christian Movement, London. 66 pp. 1s 6d.

This little book consists of the substance of two lectures given to German students five years ago, now translated into English. It is an attempt to translate the theology of Barth into terms of practical Christian living. In this the author is not conspicuously successful; his theology is one in which the antithesis of Grace and Freewill is felt in an acute form. His book in fact is an attempt to find a place at all for the action of the human will in a Christian life which is entirely the expression of Grace.

Starting from an exposition of Rom. xii, 1,2., the standpoint of the author is expressed in such terms as, "The Christian life in its true and proper sense, the Christian life that really and truly deserves the name is something that we do not live. A different person altogether lives this Christian life—God in Jesus Christ through His Holy Spirit....."; and again, "There is no getting away from the fact that everything that we are against God, and there is no stage of our life at which we might change." Exhortation, the author points out, can only take place "by the mercy of God." It is addressed to fallen sinners who deserve no trust; indeed we remain fallen sinners to the end of our existence on this earth; there is no mention of a "redeemed personality," but rather of a steady retrogression of the human will "that all may be of Grace."

There are great practical problems and difficulties which Dr. Barth leaves undealt with, but it is interesting and refreshing to be brought back, as one is in these lectures, to a sense of personal sinfulness and hanging upon Grace. Such an emphasis has been rare among the theologians of the past half-century.

S. C. WOODWARD

THE DAWN WIND. A picture of changing conditions among women in Africa of the East. By Olive Wyon. Student Christian Movement, London. 2/6 net.

This book is packed with up-to-date information, is well and boldly written, and very cheap. It is based on a large number of questionnaires, and in this case that generally abhorred item in the mail bag has abundantly justified its appearance. But it is not every questionnaire that finds such a compiler.

We are carried off on an aeroplane flight of thrilling length: Africa, India, China, Korea, Japan, the little known Muslim lands. The Golden Horn to Samarkand. Skilful touches of description bring country after country before our eyes; we see the women of each land as they are to-day but against the back ground of their past history, and our observations become the starting point of surmise. Every now and then our rapid flight is halted for some intimate peep into the life or experience of an individual, chosen so skilfully that it is worth many generalisations.

A better "study book" for girls' classes in Japan could hardly be imagined—for there is an excellent bibliography—and there would be no need to edit the chapter of Japan. Its 17 pages range from the problem of the strange fall of Japanese women from their high estate of freedom in very early times to modern problems of the position of geisha and the influence of Communistic thought. One brief criticism: it is surely not "the lack of an intellectual presentation of Christianity" that has kept many ask Japanese women from the Faith, but the apparent self-centredness and poverty of sacrifice in so many 'Christian' lives.

Suggestiveness is the outstanding quality of this book. Moreover the writer can be just to Bolsheviks and Turks—but Liberty is not misconceived. Pandita Ramabai is linked with St. Teresa in obedience and faith. "God alone suffices."

K. M. SHEPHERD

CHRISTIAN MARRIAGE AND MODERN PRACTICE. By A. G. Pite, M. A., M. C. 119 pages. Published by the Student Christian Christian Movement, London Price 3/6.

A short but admirable discussion of the principles which should govern married life. At a time when the initiative seems to have passed into the hands of the radicals and the experimentalists, it is good to get a reassertion of those Christian virtues which should underlie all marriage. At the same time the author does not ignore the reality of the difficulties confronting serious and pureminded men and women, and in this respect the book may be disappointing to those who like to have their minds made up for them. There is certainly no attempt to take refuge in encyclicals or the like. To those however who are conscious of the difficulties and feel that the important thing is to get the Christian attitude rather than cut and dry rules, the book will be a real help. The key note of the book may be summed up in two quotations: "When men and women can feel that in giving themselves to one another they are not only receiving a supreme gift, but are undertaking a task of supreme value, they begin to get a view of life noble enough to call for their highest efforts and difficult enough to demand their greatest powers," (p. 64); and "control of the impulses of the sex instinct is not the reward of struggle but the gift of love. In so far as we love others we are delivered from the danger of wronging them through impulse," (p. 116).

W. H. MURRAY WALTON

CORRESPONDENCE

To the Editor of the *Japan Christian Quarterly*.

Dear Sir,

May I ask for space in your pages to bring before your readers a very modest little charity, the Old Women's Home, founded over thirty years ago by the ladies of St. Hilda's Mission of the English Church in Tokyo.

I do not bring it to your notice to appeal for funds, but in order to make known to your readers that we can take in a couple of new inmates. We do not take the slum class, but respectable old women who for some reason cannot be provided for by their relations.

We have been fortunate in securing considerable support from Japanese sources and also from the municipal authorities. Last year when the Empress gave a grant of money to nine model institutions among the 600 charitable institutions of Tokyo, the Yoroin was much gratified by being second in the list of model institutions and so receiving the four hundred yen.

I shall be glad to give any further information that may be desired. There is no restriction as to age or creed.

Yours truly,

Susan Ballard.

23 Yarai Machi, Ushigome, Tokyo.

PERSONAL COLUMN

Compiled by Margaret Archibald

NEW ARRIVALS

- BARR. Miss Margaret Jane Barr (P.N.) arrived on August 31, and will teach in Hokusei High School for Girls, Sapporo.
- BRYAN. Rev. and Mrs. Harry H. Bryan (P.S.) arrived on September 17, and are attending the Language School in Tokyo. Address: Care of Rev. T. A. Young, 257 Nakazato, Takinogawa Machi, Tokyo-fu.
- BUCHANAN. Miss Alice Dorothy Buchanan (R.C.A.), daughter of Dr. William C. Buchanan, came to Japan early in August. She will teach in the Woman's Christian College, Tokyo, as a representative of the Japan Mission of the Reformed Church in America.
- BUCHANAN. Mr. Edwin Buchanan, son of Dr. and Mrs. W. McS. Buchanan (P.S.) arrived in August. He is teaching English in a Nagoya Boys' School.
- CREW. Mrs. Glenna K. Crew (A.B.C.F.M.) arrived on August 29, as Secretary to President DeForest, Kobe College.
- CUDDEBACK. Miss Margaret Cuddeback (A.B.F.) arrived September 1 to begin her work as a contract teacher in the Osaka Bible Training School.
- DAVIS. Miss Ethel Jane Davis (Y.W.C.A.) arrived in June to be commercial secretary at the Osaka Y.W.C.A.
- ECHLIN. Miss Margaret Jane Echlin (P.N.) arrived in August. Miss Echlin will teach in the Hokuriku High School for Girls, Kanazawa.
- FEELY. Miss Gertrude Feely (M.E.S.) arrived in September. Miss Feely is attending Language School in Tokyo. Address: Care of Dr. S. H. Wainright, Aoyama Gakuin, Tokyo.
- HINCHEY. Miss Louise Hinchey (M.E.S.) arrived in September. Mrs. Hinchey will spend the year teaching music at the Lambuth Training School, Osaka.
- NEWMAN. Rev. and Mrs. R. Gordon Newman (U.C.C.) arrived on September 9. Mrs. Newman was Miss Nellie Armstrong, daughter of the late Dr. R. C. Armstrong and Mrs. Armstrong. Address: 23 Kamitomizaka Cho, Koishikawa, Tokyo.
- OLTMANS. Mr. and Mrs. Paul Oltmans (P.N.) and son, on September 8. Mr. Oltmans is the son of Dr. Albert Oltmans, Tokyo. Address: No. 2 Meiji Gakuin, Tokyo.
- RUDER. Miss Theresa M. Ruder (A.N.C.F.M.) arrived on August 29. Miss Ruder is short term teacher at Kobe College.

- SAUNDERS. Miss Hilda Saunders (S.P.G.) has come from England to teach in the English Mission (Boys) School. Address: 5-A Nakayamate Dori, 3 Chome, Kobe.
- SAUNDERS. Miss Violet Saunders (U.C.C.) arrived on September 17. Address: Toyo Eiwa Girls' School, 8 Torii Zaka, Azabu, Tokyo.
- SMITH. Mr. and Mrs. W. Bradford Smith (P.E.) arrived on August 29. Mr. Smith is on the staff of St. Paul's University. Address: St. Paul's University, Ikebukuro, Tokyo-fu.
- TROTTER. Mr. Jesse M. Trotter (A.B.C.F.M.) Amherst Christian Association, arrived on August 29. Mr. Trotter is Amherst fellow at Doshisha University, Kyoto.
- TUCKER. Miss G. Tucker (M.S.C.C.) arrived on August 29. Miss Tucker is studying in the Japanese Language School, Tokyo. Address: 8 Sakae Cho, Shiba, Tokyo.
- WALKER. Miss M. Walker (M.S.C.C.) arrived on August 29. Miss Walker is studying in the Japanese Language School, Tokyo. Address: 8 Sakae Cho, Shiba, Tokyo.

ARRIVALS

- ALLCHIN. Rev. George M. Allchin (A.B.C.F.M. Retired) arrived on July 22 for six months' visit to his daughter, Mrs. C. W. Iglehart.
- BATES. Dr. and Mrs. C. J. L. Bates (U.C.C.) of Kwansei Gakuin, returned to Japan, on September 9.
- BENNETT. Mrs. Mela B. Bennett (A.B.F. Retired) arrived on September 8, for a visit with old friends. Mrs. Bennett was for many years a missionary to Japan and was stationed in Yokohama.
- BRADY. Rev. and Mrs. H. H. Brady (P.S.) and children returned from furlough on September 1, and have resumed their work in Kochi.
- CALLAHAN. Rev. and Mrs. W. J. Callahan (M.E.S.) returned on August 26 from furlough, and will resume evangelistic work in Matsuyama.
- COATES. Dr. H. H. Coates (U.C.C.) arrived on September 17. Dr. Coates is located to Kanazawa.
- COOTE. Mr. L. W. Coote (J.A.M.) returned to Japan on September 16, from a summer's evangelistic trip in America.
- CUNNINGHAM. Miss Eloise Cunningham, daughter of Mr. and Mrs. W. D. Cunningham (Y.M.J.) arrived on July 8. Miss Cunningham will teach music in the American School, Tokyo.
- FANNING. Miss Katherine Fanning (A.B.C.F.M.) arrived on September 17, returning from furlough to kindergarten work in Kyoto. Address: Karasumaru Imadegawa Sagaru, Kyoto.
- GERHARD. Miss Mary E. Gerhard (R.C.U.S.) returned from furlough on August 31, and will resume her work as a teacher in the Tohoku Gakuin, Sendai.

- HALL. Mrs. Marion E. Hall (A.B.C.F.M.) and son, returned from furlough on September 10. Address: Karasumaru Imadegawa Sagaru, Kyoto.
- HAMILTON. Miss F. Gertrude Hamilton (U.C.C.) Principal of the Toyo Eiwa Jo Gakko, 8 Torii Zaka, Azabu, Tokyo, returned from furlough spent in Canada and the United States.
- HEREFORD. Miss Grace Hereford (P.N.) returned from furlough in August, to resume her work in the Wilmina High School for Girls in Osaka.
- HOLLAND. Miss Charlie Holland (M.E.S.) arrived in September, returning from an extended leave of absence, and will resume her work in the Palmore Woman's English Institute at Kobe.
- HUSTED. Miss Edith Husted (A.B.C.F.M.) arrived on September 10, returning from furlough to Kobe Woman's Evangelistic School, 59 Naka Yamate Dori, Rokuchome, Kobe.
- ISAAC. Miss I. L. Isaac (M.S.C.C.) returned from furlough in Canada on August 29. Miss Isaac is stationed at Toyohashi.
- JOST. Miss Harriet J. Jost (U.C.C.) returned from furlough spent in Canada on August 29. Miss Jost continues her position in the Woman's Department of the Aoyama Theological School.
- KNAPP. Deaconess S. T. Knapp (P.E.) arrived in Yokohama September 17. Address: No. 9 Rikkyo Daigaku Nai, Ikebukuro, Tokyo-fu.
- KRAMER. Miss Lois F. Kramer (E.C.) returned from furlough on September 4. Miss Kramer is doing kindergarten work in Tokyo. Address: 93 Takehaya Cho, Koishikawa, Tokyo.
- LAKE. Rev. and Mrs. Leo C. Lake (P.N.) and family arrived on August 31. They have returned to their work in Sapporo.
- LIPPARD. Miss Faith Lippard (L.C.A.) returned from furlough on September 4 and for the coming year will be located at Kyushu Jogakuin, Kumamoto.
- MOORE. Dr. and Mrs. J. W. Moore (P.S.) returned in September from furlough, and have resumed their work in Takamatsu.
- MOSS. Miss A. F. Moss (M.S.C.C.) returned from furlough spent in Canada on August 29, and will be located at 6 Nishi Shiro Cho, Takata.
- OLTMANS. Rev. Albert Oltmans, D.D. (R.C.A.) returned on September 8, to resume his work as Japan Secretary of the American Mission to Lepers.
- OLTMANS. Miss F. Evelyn Oltmans (R.C.A.) returned on September 8, to resume evangelistic work in Tokyo.
- OLTMANS. Miss C. Janet Oltmans, (R.C.A.) returned on September 8, to resume teaching in Ferris Seminary, Yokohama.
- OSTROM. Dr. and Mrs. H. C. Ostrom (P.S.) returned early in September from furlough spent in the United States and the Sorbonne, France. Dr. Ostrom has resumed his work in the Chuo Theological Seminary in Kobe.
- PATTERSON. Mr. F. S. Patterson (Y.M.C.A.) returned on September 17,

- on the M.S. "Asama Maru." Mr. Patterson accompanied the Boys' Group from Japan to the world's Y.M.C.A. Conference in Toronto and Cleveland.
- POWLAS. Miss Maud Powlas (L.C.A.) returned from furlough on September 8, to resume her work as Superintendent of the Jiaien at Kumamoto.
- PRATT. Miss Susan A. Pratt (W.U.) principal of the Kyoritsu Woman's Bible School, Yokohama, returned from furlough on September 4.
- RANSOM. Miss Mary Ransom (P.N.) of Wakayama, returned from furlough spent in the United States on August 11.
- SHARPLESS. Miss Edith Sharpless (A.F.P.) arrived in Yokohama in October. She will reside, as formerly, at 888 Tenno Cho, Mito, Ibaraki Ken.
- THARP. Miss Elma Tharp (A.B.F.) returned from furlough on August 12. As before, she will do secretarial work. Address: 10 Fukuro Machi, Surugadai, Tokyo.
- THOREN. Miss Amy Thoren (J.E.B.) has returned from the United States and is now working in Ebara Machi, Tokyo-fu.
- TOPPING. Mr. and Mrs. Willard F. Topping (A.B.F.) and Mrs. Topping's mother, Mrs. L. W. Bickel, arrived on their return from furlough on September 8. Mr. and Mrs. Topping are living in Himeji, doing evangelistic work in the Himeji and Inland Sea districts. Mr. Topping studied while in America in the Berkeley Divinity School, Berkeley, California.
- WARNER. Rev. Paul Warner (M.P.) returned to Japan on September 10, after an extended furlough in America, and is located in Nagoya. Address: 14 Chokyujii Machi, Nagoya.

DEPARTURES

- COBB. Rev. and Mrs. J. B. Cobb (M.E.S.) and children, together with Mrs. J. J. Cobb and Miss Millie Cobb, who have been residing in Hiroshima, all left on furlough in July.
- COOK. Miss Margaret Cook (M.E.S.) head of the Kindergarten Department of the Lambuth Training School, Osaka, left for furlough in America in July.
- CROSBY. Miss Amy Crosby (A.B.F.) of the Osaka Bible Training School, left for furlough in July, sailing directly to San Francisco.
- GALE. Rev. and Mrs. W. H. Gale (S.P.G.) and family of Himeji, left in July for furlough in Canada. Home Address: Care of Rev. C. E. Riley, 190 King St., St. Catherines, Ontario, Canada.
- GARDINER. Miss Ernestine Gardiner (P.E.) sailed for San Francisco on furlough, August 30.
- HEYWOOD. Miss C. G. Heywood (P.E.) sailed for Seattle on furlough, July 23.
- JESSE. Miss Mary D. Jesse (A.B.F.) of the Sendai Girls' School, left for furlough on July 2, going by way of the Ports.

- KIRTLAND. Miss Leila G. Kirtland (P.S.) of Nagoya, left for furlough on September 10.
- MILLS. Mr. and Mrs. E. O. Mills (S.B.C.) and son, Ralph, left early in October for furlough in California.
- McGILL. Miss Mary McGill (P.E.) sailed for furlough in the United States on August 30.
- McKIM. Bishop McKim (P.E.) sailed from Kobe on August 25, to attend the General Convention in the United States.
- POST. Miss Vida Post (A.B.F.) of the Himeji Girls' School left for furlough on July 16, sailing directly to San Francisco.
- REED. Rev. and Mrs. J. P. Reed (M.E.S.) left for furlough in the United States in July, travelling by way of Siberia.
- SMITH. Miss Sarah C. Miss (P.M.) honorably retired after fifty-one years in Japan, sailed for America on the M.S. "Asama Maru" on October 8.
- STRONG. Rev. G. M. Strong (S.P.G.) of Shimonoseki sailed on furlough in August. Home Address: Care of S.P.G. L 5 Tufton St., Westminster, London, S. W. 1, England.
- WEIDNER. Miss Sadie Lea Weidner (M.M.) left for furlough in the United States on August 8.
- WOODSWORTH. Mrs. H. F. Woodsworth (U.C.C.) of Kwansei Gakuin, and daughter, Mary, sailed from Yokohama on September 3. Miss Woodsworth will enter Queen's University. Mrs. Woodsworth expects to return before the end of the year.
- WYND. Rev. and Mrs. William Wynd (A.B.F.) and son, Oswald, sailed for the United States on August 22. Mr. and Mrs. Wynd are retiring from the service of the American Baptist Foreign Mission Society after forty years of service.

CHANGE OF LOCATION

- BARNARD. Rev. and Mrs. C. E. Barnard (P.N.) from Tokyo to Hiroshima.
- BARTLETT. Rev. and Mrs. S. C. Bartlett (A.B.C.F.M.) from Teramachi Imadegawa, Sagaru, to Imadegawa Teramachi, Nishiiru, Kyoto.
- BRUNS. Rev. and Mrs. B. Bruns (R.C.A.) from Tokyo to 1041 Narutaki Cho, Nagasaki.
- BUCHANAN. Miss Ruth Buchanan (P.S.) from Nagoya, to Language School, Tokyo. Address: Care of Rev. R. P. Alexander, Aoyama Gakuin, Tokyo.
- COLLINS. Mr. A. M. Collins (J.E.B.) from Tokyo to 170 Hirano Gonomiya Cho, Kobe.
- CRAWFORD. Rev. and Mrs. Vernon A. Crawford (P.S.) and son from Tokyo to Kochi, where they will be connected with the work of the Carrie McMillan Home.
- DOZIER. Mr. and Mrs. C. K. Dozier (S.B.C.) from Shimonoseki to Seinan Girls School, Kokura.

- DOUGLAS. Miss Leona Douglas (U.C.C.) from Tokyo to the Eiwa Girls' School, Shizuoka.
- DRUITT. Miss Druitt (S.P.G.) from Tokyo to Shoin Girls' High School, Harada Mura, Kobe.
- ENGELMANN. Rev. and Mrs. Marcus J. Engelmann (R.C.U.S.) and son from Tokyo to 31 Torii-machi, Aizu-Wakamatsu, where they will be engaged in evangelistic work.
- GOVENLOCK. Miss Isabel Govenlock (U.C.C.) from Kanazawa, Ishikawa Ken, to Shizuoka, where she takes the position of Principal of the Shizuoka Eiwa Girls' School.
- HOLMES. Miss Mary Holmes (S.P.G.) from Okayama to 37 Goken Yashiki, Himeji.
- LEDIARD. Miss Ella Lediard (U.C.C.) from Nagano to 14 Saibansho Dori, Kanazawa, Ishikawa Ken.
- MANN. Rev. and Mrs. L. W. Mann (A.B.C.F.M.) and children, from Tokyo for one year of language study in Otaru, 6 Tokioka Cho, 3 Chome.
- NETTINGA. Miss Dena Nettinga (P.N.) from Hokusei High School for Girls, Sapporo, to Joshi Gakuin, Tokyo.
- RICHARDSON. Miss Helena Richardson (J.E.B.) from Tokyo to 105 Umemoto Cho, Kobe.
- ROBERTS. Rev. and Mrs. F. L. Roberts (A.B.C.F.M.) and children from Tokyo to Nagoya,—84 Gokiso Machi.
- SADLER. Miss Neta Sadler (U.C.C.) from Tokyo to 12 Agata Machi, Nagano.
- START. Dr. R. K. Start (M.S.C.C.) is now engaged in Language study in Tokyo. He is on the look out for a young Japanese doctor, Christian, to join him next spring in work at the new M.S.C.C. Tuberculosis Sanatorium in Shinshu.
- VOULES. Miss Jessie Voules (S.P.G.) from Okayama to 37 Goken Yashiki, Himeji.
- WALLING. Miss Irene Walling (P.N.) from Hokusei High School for Girls, Sapporo, to Joshi Gakuin, Tokyo.
- WILLIAMS. Mr. F. T. Williams (J.E.B.) from Tokyo to Kita Shin Cho, Sasayama Machi, Hyogo Ken.
- WILSON. Miss Helen Wilson (A.B.F.) from Tokyo to Sendai Girls' School, 2 Nakajima Cho, Sendai.
- WOODWARD. Rev. S. C. Woodward (C.M.S.) from Nishinomiya to Tokyo, to give temporary help at the Central Theological College, Ikebukuro.

BIRTHS

- BORTON. To Mr. and Mrs. Hugh Borton (A.F.P.) a daughter, Ann Carter Wilbur, on July 29, at Haverford, Pennsylvania, U.S.A.
- BOVENKERK. To Rev. and Mrs. H. G. Bovenkerk (P.N.) of Tokyo, a son, Warren Eugene, on September 10.
- BRUNS. To Rev. and Mrs. B. Eruns (R.C.A.) of Nagasaki, a son, Leonard, on July 16, in Karuizawa.

- JONES. To Mr. and Mrs. Tudor Jones (J.E.B.) of Sasayama, a son, David Tudor.
- MOORE. To Rev. and Mrs. B. C. Moore (R.C.A.) of Kurume, a son, Dan McCarty, on August 20, in Yokohama General Hospital.
- ROBERTS. To Rev. and Mrs. F. L. Roberts (A.B.C.F.M.) of Nagoya, a daughter, Ruth Ann, on August 17, in Yokohama General Hospital.
- STRANKS. To Rev. and Mrs. C. J. Stranks (S.P.G.) of Yamaguchi, a son, Richard John.
- TREMAIN. To Rev. and Mrs. Martel Tremain (P.N.) of Kanazawa, on September 10, a daughter, Mary Fraser.

MARRIAGES

- BALDWIN-CROOKS. Mr. Robert Baldwin, son of the late Rev. J. MacGill Baldwin, a veteran missionary of the M.S.C.C. was married on September 3, in Toronto, to Miss Margaret Ellen Crooks.
- BUCHANAN-GIBSON. Mr. William S. Buchanan, son of Rev. William C. Buchanan (P.S.) was married on July 11, in Winston-Salem, North Carolina, to Miss Nadeina Gibson. Mr. Buchanan is a member of the faculty of the Winston-Salem High School.
- DeMAAGD-MORRIS. Rev. John C. DeMaagd and Miss Marion Hope Morris (P.N.) (R.C.A.) were married in Karuizawa on July 21, the Rev. Willis C. Lamott officiating. Mr. and Mrs. DeMaagd are living in Beppu, Oita Ken.
- McILWAINE-BLAKENEY (P.S.) Rev. William A. McIlwaine and Miss Bess Martin Blakeney were married in Karuizawa on August 27, the Rt. Rev. Bishop H. J. Hamilton and Rev. W. B. McIlwaine, D.D., officiating. Mr. and Mrs. McIlwaine are living in Nagoya.
- POTTER-LINCOLN (P.E.) Mr. Kennett Potter and Miss Elizabeth Lincoln were married in Christ Church, Karuizawa, on July 18.
- STONE-GILLESPIE (U.C.C.) Rev. A. R. Stone and Miss Jean Gillespie were married at Parry Sound, Ontario, Canada, on September 12. Mr. Stone was formerly stationed at Nagano, and Mrs. Stone at Fukui.

DEATHS

- FARNUM. Hugh, the two year old son of Rev. and Mrs. Marlin D. Farnum (A.B.F.) of Shigei, died suddenly on August 24.
- JAMES. Mrs. J. H. James (Florence White) (A.B.C.F.M.) died on April 1, in Mankato, Minn. Mrs. James was in Kyoto from 1888 to 1891.
- LIPPARD. Miss Lois Lippard, daughter of Dr. and Mrs. C. K. Lippard (ex-L.C.A.) and sister of Miss Faith Lippard, now in Japan, died during the summer.
- PARKINSON. The infant daughter of Rev. and Mrs. W. W. Parkinson (A.B.F.) Tokyo, died on August 10.

TETLOW. Miss Helen Louise Tetlow (P.E.) died at Kuling, China, on August 21; burial at Kuling. Miss Tetlow had served in the field since 1909.

MISCELLANEOUS

ANDERSON. Dr. and Mrs. John B. Anderson of Colgate-Rochester Theological Seminary are spending their sabbatical year in the Orient and have been visiting in Japan.

COOTE. Mrs. L. W. Coote (J.A.M.) and children are in England. Address: 141 Broadstone Rd., Reddish, Stockport, Lancs., England.

EWART. Dr. and Mrs. F. C. Ewart, of Colgate University, are spending their sabbatical year in the Orient and have been visiting in Japan.

MACNEILL. Dr. and Mrs. John MacNeill, of Toronto, are in Japan. Dr. MacNeill is president of the World Baptist Alliance, and he and his wife are making a world tour in the interests of that organization.

STERETER. Dr. B. H. Stereter of Oxford University is visiting Japan for the purpose of lectures in the Imperial Universities in Hokkaido, Tohoku, Tokyo, Hiroshima, Kyushu, and also St. Paul's University, Tokyo, the Doshisha, Kyoto and the Kansai Gakuin.

THE SITUATION IN MANCHURIA. The Congregational Church in Japan at its Annual Meeting passed the following resolutions:—

In accordance with our Master's great principle of brotherly love, we eagerly desire and earnestly pray for the speedy solution by peaceful means of the trouble between Japan and China;

And we instruct our representatives to wait upon the Minister for Foreign Affairs and the Minister for Education to present this resolution. And we further direct that copies be forwarded to the following:

The League of Nations at Geneva;

The League of Nations, Japan Branch;

The World Alliance for International Friendship Through the Churches;

The National Christian Councils of China and Japan, and of the other notions.

Our sister denomination in the other countries;

All denominational headquarters in Japan;

All Kumiai Churches;

Japanese and English language newspapers in Japan.

(Signed)

H. Hatanaka,

Chairman Annual Conference, Kumiai Church.

WHO'S WHO IN THIS ISSUE

MR. W. M. VORIES, LL.D. is the Founder of the Omi Mission, and Chairman for 1931 of the Federation of Christian Missions. He first came to Japan in 1905 as an English Teacher.

REV. G. E. BOTT, B.A., is a missionary of the United Church of Canada doing social work in connexion with the Japan Methodist Church. He first came to Japan in 1921.

REV. C. W. IGELHART, D.D., is a missionary of the Methodist Episcopal Church of the U.S.A. He came to Japan in 1909 and is engaged in Evangelistic Work.

REV. C. D. KRIETE, A.B., is a missionary of the Reformed Church in the U.S. He came to Japan in 1911 and is now President of Miyagi College.

REV. A. EBIZAWA is the Secretary of the National Christian Council.

REV. C. P. HOLMES, D.D., is a missionary of the United Church of Canada engaged in evangelistic work in connexion with the Japan Methodist Church. He first came to Japan in 1906.

MRS. MAKI VORIES is a Graduate of Kobe College and was also a student at Bryn Mawr College in the U.S.

MR. Y. MATSUMIYA is a leading figure in the Japanese Purity League and also headmaster of a Japanese Language School.

REV. W. H. ERSKINE, D.D., is a missionary of the United Christian Missionary Society doing evangelistic work, and the author of *Japanese Customs*. He came to Japan in 1904.

REV. W. C. LAMOTT, B.D., is a missionary of the Presbyterian Church in the U.S.A. and is Editor of the *Japan Mission Year Book*. He came to Japan in 1919.

REV. S. C. WOODWARD, B.A., is a late scholar of Exeter College, Oxford, who came to Japan under the Church Missionary Society in 1930.

MISS K. M. SHEPHERD, M.A., is a missionary of the S.P.G. engaged in rural evangelistic work. She came to Japan in 1910.

REV. W. H. MURRAY WALTON, M.A., is Editor of the *Japan Christian Quarterly* and a missionary of the Church Missionary Society engaged in Newspaper Evangelism. He came to Japan in 1915.

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